

January 22, 1970 — No. 939
25th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY



Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 0-0451.

ISRAEL - SO NEAR AND YET SO FAR

by Rev. J. VANDERPLOEG

Travelwise, as travel by jet plane has gotten to be in this day of fantastic transportation, it is only a big hop, skip, and jump from New York City to Israel's Lod Airport in the vicinity of the large and modern city of Tel Aviv. We were interested to learn while there that Lod is Lydda of Bible times where Peter was used to cure the palsied Aeneas, and that Tel Aviv is Joppa where Jonah took a ship to Tarshish and where Peter saw the vision of "all manner of fourfooted beasts and creeping things of the earth and birds of the heaven."

Spatially then it is no longer the stupendous distance it once was to Israel when travelers sailed in ships dependent on the wind, plodded along on foot, or rode on beasts of burden. Space has been largely conquered in our day so that we can now be whisked thousands of miles away or to the other side of the world in a matter of hours.

We received an inkling of all this when a little over a year ago we boarded an El Al jetliner in New York City in the early hours of a rainy morning, flew to London where we spent an hour or so, landed for a brief stop in Athens, and then arrived in Israel the evening of that same day. We learned then that the Holy Land which we had always thought to be so very far has now become unbelievably near due to the marvels of modern transportation. It should be obvious, of course, that in writing these lines about Israel being so near and yet so far we are not thinking of spatial but rather of spiritual dimensions.

Four unforgettable days of going up and down the land of Israel in a modern, air-conditioned bus, as a guest of Israel's Ministry of Tourism, was for this writer the dream of a lifetime come to pass and an experience that leaves one with indelible impressions easily recalled in retrospect. By no means

the least of these impressions is the one suggested by the title that appears above these lines: Israel — So Near and Yet So Far.

Just why I as editor of The Banner was included with about thirty other editors of religious publications from the United States and Canada to be Israel's guests is something that still leaves me wondering. I did inquire about this from Uzzi Michaeli, Israel's representative in Chicago, who extended the invitation and also replied to my question by saying that he would tell me all about it. However, when we met at Israel's El Al air terminal in New York before the flight and no explanation was forthcoming, I decided not to insist on looking the gift horse in the mouth and to ask no further questions out of curiosity or for conscience' sake.

Now I am not so naive as to think that Israel had no motive for affording this red-carpet trip and hospitality to us as editors at no expense to ourselves. After the six-day Israeli-Arab War in June of 1967, tourism to Israel declined considerably, presumably due to the fear of hostilities and possible danger. It became obvious to us that Israel is altogether aware that Christians have a special interest in visiting the Holy Land, and also that editors of religious publications can influence the tourist trade and possibly give

assurance about such a pilgrimage being reasonably free from danger.

It may be reported that we came through without a scratch and that we encountered no untoward incidents during our five hundred miles of travel in Israel. Of course, those of us who were there at that time can vouchsafe nothing about conditions as they are today.

When we returned safely to Israel's Lod Airport for the homeward trip I twitted our guide about getting us out of their country without being shot at. Never at a loss for words, he came right back: "This is not the United States where they shoot people in the streets."

It should be added that our hosts in Israel were most gracious and that they also leaned over backward not to give any impression whatsoever of trying to use us to promote tourism which accounts for a substantial part of their income and is therefore important for their economy.

In extending the invitation Mr. Michaeli assured me that I would be under no obligation to write anything other than what we would see and the impressions we might receive. As a small token of appreciation for Israel's royal hospitality I was very willing, upon Mr. Michaeli's request, to make my impressions and reactions available not only in The Banner but also to other interested publications.

What now are the reasons for writing at this time of the modern nation of Israel as a nation so near and yet so far? The following items may be stated as an answer to the question.

1. The people of Israel are so near and yet so far as to their true identity.

It was Israel that God chose in the Old Testament time to bring forth the Messiah. Israel's true identity will never be realized except in the recognition of Jesus Christ as the true Messiah. The tragedy as we encountered it is that this is precisely what modern Israel will not accept.

Howard Skinner, fluent in Hebrew and the man who set up the Foreign Department of Kol Zion, the Israeli Broadcasting Company, spells out his nation's dissociation from Christianity very clearly in his recent book, *Bring Forth the Mighty Men* (Funk and Wagnalls), when he writes as follows about the correspondents who covered the Six-day War of June 1967:

"They were decent, competent men, trying their best to be fair. But they simply did not see Israel or the Israelis. One, describing the fighting on the Syrian Heights, would have to point out that Saint Peter had fished in the Sea of Galilee nearby. Another, writing about the capture of Nablus, mentioned that it was where Jesus had spoken to the Samaritan woman. He did not know that two thousand years before Jesus was born, Abraham had built his first altar there after arriving in the land of Canaan on his long trip from Ur of the Chaldees. The Western Wall was described as

the last remnant of the Temple where Jesus had worshipped. But the Temple had existed long before Jesus. They could focus on Jews only by using Jesus and Christianity as a point of reference.

"But the Jews who fought and died to take those places did not do so with Christian references in mind. When units of the Israeli army reached the Jordan they thought of Moses and Joshua, not John the Baptist. When they reached Nablus they thought of Abraham, not the Samaritan woman. When the first paratroopers arrived at the Western Wall and wept and danced for joy in front of it, they assuredly were not thinking that Jesus taught or pray-

ed there. What took place during those six days, for all the talk about Christian holy places, really had nothing to do with Christians. It was a war fought between Jews and Arabs. It should have been described just that way" (pp. 30, 31).

This is language that is forthright and unequivocal. But the significant and distressing part of it is that it is reminiscent of the tragedy of mistaken identity of which Paul wrote already in his day:

"For they are not all Israel, that are of Israel: neither, because they are Abraham's seed, are they all children: but, in Isaac shall thy seed be called. That is, it is not the children of the flesh that are

children of God; but the children of the promise are reckoned for a seed" (Rom. 9:6-8).

"And if ye are Christ's then are ye Abraham's seed, heirs according to promise" (Gal. 3:29).

The great tragedy of modern Israel is not that they may lose their land and independence but that they have repudiated their erstwhile true identity and heritage. The ethnic, cultural, and national identity and heritage to which they cling will leave them with a lost cause so that their name will be Ichabod forever — unless they are evangelized by us as Christians whose responsibility it is to do so.

(To be continued.)

SPRING 70 WRITING CONTEST

Calvinist-Contact's new World of Young Writers department has prepared a Spring 1970 Writing Contest for high school and college students, and individual young writers. Interested writers are invited to submit entries in the categories of short stories, poetry, drama, essays, and journalism.

The deadline for S70 is April 1, 1970. All entries must be postmarked before 12:00 midnight on this date, to be eligible in the contest. The contest, which is financially sponsored by businessmen, book publishers, and interested individuals, is being promoted among high schools and colleges of the larger Christian community throughout Canada and the United States.

Winning entries will be published in special editions of the World of Young Writers after judging of the entries has been completed. Names of judges will be announced at a later date.

All entries received in the S70 contest will also be considered for publication in the regular columns of the World of Young Writers. This allows participants two chances: they may be a winner in the contest, or they may be selected for publication of their work in the World of Young Writers.

All entries are read and evaluated on the basis of degree of creativity, originality, and quality of expression. Attention is given to accurate description of details, use of concrete language and imaginative, "exciting" pictures, on consistency of point of view, significance, style, and elements of character, setting, tone, plot, imagery, symbolism and theme.

Any traces of plagiarism in works submitted will result in disqualification of such entries in the contest.

CONTENTS OF ENTRIES

The World of Young Writers is designed to stimulate creative expression by young writers who desire to articulate the Christian faith in all areas of life. Participants in the S70 contest are suggested to keep this purpose in mind, since some of the writing submitted may be published in bi-weekly editions of this department other than the special winners editions.

All work must be original. Characters and situations in stories must be fictitious and have fictitious names.

Work that has appeared in school publications is acceptable, and needs not be retyped.

Any material already published in other magazines or periodicals is not acceptable.

Work done for school assignments is acceptable only when re-

typed and adjusted to standards of creative writing.

Essays and research papers done for school work may be entered as essays, provided these are recognizable as formal essays. Such entries too, should be original and creative work.

RULES FOR ENTRIES

Type (if possible) or write legibly, on 8½ x 11" paper. Double space (except poetry). Use only one side of numbered pages. Enclose a cover sheet, stating: S-70 Writing Contest, Group I entry (High School), or Group II entry (College and others); Title of the work submitted; Full name and address of writer; age, school level, or profession.

Manuscripts will not be returned, unless for any of the above mentioned reasons unacceptable, and then only when accompanied by an adequately large, self-addressed, stamped, envelope.

No entry blank, other than the cover sheet (one for each entry) is needed.

LENGTH OF ENTRIES

Poetry — submit one or more poems, each no more than 30 lines in length. Short Stories — submit one or more stories, each no more than approximately 2000 words in length. Essays — submit one or more formal or personal essays, each no more than approximately 2000 words in length. Drama — submit one work of drama, no more than approximately 2-3000 words in length. Journalism — submit one or more works of journalism which has appeal to the larger Christian community, each no more than 2000 words in length.

SPONSORS S70

Businessmen, publishers of books, and individuals interested in sponsoring the contest by donating money or books as prizes to winners in this contest, are welcomed. Businessmen can sponsor this contest by donating \$5.00 or more to winners. Their name and business address will be listed in a list of sponsors. Individuals can sponsor the contest by donating \$1.00 or more to winners. All receipts will be acknowledged in lists published between now and April 1.

PROMOTION S70

In order to eliminate unnecessary cost for this contest, we have selected one educator in each Christian school in addressing promotional material, consisting of a poster, and rules of the contest. This has been done to enable us to use all funds available for use in larger prizes for winners of the contest. Cost involved in preparing and mailing contest material on a large scale has thus been eliminated.

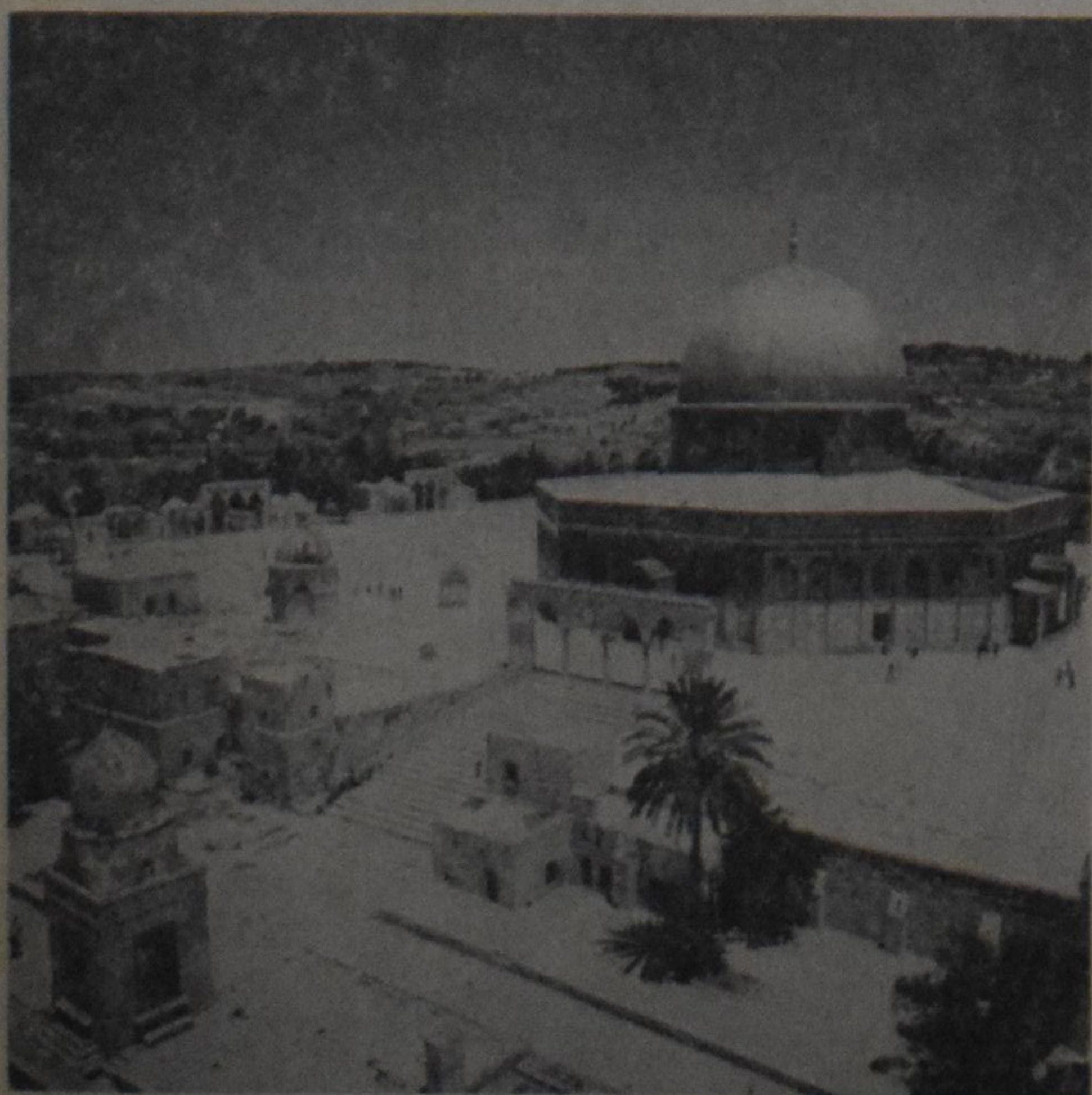
The cooperation of the individuals addressed is invited. The school of which they are representative, depends on their participation. Educators in the fields of language arts, communication skills, and English and literature departments are urged to encourage students to produce their best works of creative writing, and to submit such work to the S70 Writing Contest, or to the World of Young Writers, for consideration of publication in its regular bi-weekly editions, or both.

Students and educators whose school does not display the green writing contest poster, are urged to inquire about the contest at the language, arts or English department of their school. If for any reason your school did not receive a poster and the rules, please send inquiries to Cor W. Barendrecht, 1530 Valley N.W., Grand Rapids, Mich. 49504, after January 24.

COPIES OF CALVINIST-CONTACT

Due to the many requests for extra or loose copies of this Christian weekly, interested parties are hereby informed that a limited number of loose copies is available at 20 cents each, from the Subscription department, as long as they last.

To insure regular receipt of copies of this weekly, we suggest that you take out a subscription for your home use, and/or for use in your school library. A convenient entry form may be found elsewhere in this issue.



JERUSALEM

The Dome of the Rock where Abraham bound Isaac for sacrifice to the Lord, and where tradition says Mohammed ascended to heaven. The rock sheltered by the golden dome is in the center of Mount Moriah, upon which the Bible says the Temple of Solomon was built.

Church
Announcements

CHR. REF. CHURCH

Called
to Kingston, Ont., Rev. Jacob B. Vos of Chatham, Ont.

Declined
for Brandon, Man., Rev. Arie C. Leegwater of First Lacombe, Alta.
for Montreal, P.Q., Rev. H. Wildeboer of Sunnyside, Wash.
for Medicine Hat, Alta., Rev. J. Tuininga of Grande Prairie, Alta.

FREE CHR. REF. CHURCHES

Called
to Toronto, Ont., Rev. J. Westerink of Haamstede-Kerkwerwe, Holland.

EVANGELICALS AND CHRISTIAN SCHOOLS

The secularization of the public schools is a phenomenon that is not only alarming our people, but also the much wider circle of Bible-true Christians, whom we call the Evangelicals.

Though it is not yet a large crowd yet more and more evangelical parents are sending their children to Christian Schools. Moreover there is a growing interest for Christian education with the leaders of the Evangelical movement and it is of much importance to know their viewpoint.

In connection herewith we look anxiously forward to a panel discussion about this very topic, which will be held on Monday, February 2, 1970 at 8 p.m. in the Rehoboth Christian Reformed Church of Toronto, 800 Burnhamthorpe Road, Etobicoke, Ont.

Participants on the panel will be: Dr. Wm. Fitch, president of the Evangelical Fellowship of Canada and minister of the Knox Presbyterian Church, Toronto; Dr. Frank Peters, president of the Waterloo Lutheran University and Dr. James H. Olthuis, lecturer at the Institute for Christian Studies, while Rev. Morris Greidanus, campus minister for the Universities in Toronto and Hamilton, will be the moderator.

We urge anyone, who can make it, to attend this meeting and may the result of this discussion be a better understanding of what Christian education can also mean for our fellow Christians and their children.

C.C.V.

MEN MELDT ONS:

Het is inderdaad verbluffend. Nog nooit zo'n goed winter gehad. — Werking is werkelijk perfect. — Resultaten geweldig. — De knieën weer dun, de pijn is over. — Suikervrij. Pracht resultaat. — Het ongelooflijke is gebeurd. De maagweer is weg. — De dokter vond het een wonder. Florageneeskruiden. Onschad! Uw ziekte melden aan ons.

Voor Canada uitsluitend volle kuren (9 mnd.) a \$18.00 bij vooruitbetaling.

Kruidenhuis "FLORA" Westersingel 40, Groningen, Ned.

DATA CENTRE

- January 21 8 p.m. Film Nite "Road to Freedom", "The Flag", "The Canadians are coming", KLM Travel Film and Newsreel from Holland. Hamilton Committee 1945-70, in Battlefield Inn, King St., Stoney Creek, Ont.
- January 28 Hamilton. Feike Asma Concert. Central Presbyterian Church.
- January 30 Brantford. Feike Asma Concert. Grace Anglican Church.
- January 30 A.A.C.S. lecture by Dr. P. A. Schouls on "Understanding Our Times", at 8 p.m. in the Calvin Christian Senior High School, 14304 - 109 Ave., Edmonton, Alta.
- January 31 Toronto. Feike Asma Concert. Yorkminster Park Baptist Church.
- February 2 Panel Discussion "Evangelicals and Christian Schools". Participants: Dr. Wm. Fitch, Dr. Frank Peters, and Dr. James H. Olthuis. Moderator: Rev. Morris Greidanus. Place: Rehoboth Chr. Ref. Church of Toronto.
- February 3 Collingwood. Felke Asma Concert. Trinity United Church.
- February 13 A.A.C.S. lecture by Dr. P. A. Schouls on "Understanding Our Times", at 8 p.m. in the Calvin Christian Senior High School, 14304 - 109 Ave., Edmonton, Alta.
- February 20 March 24, Exhibition, "Art of the Christian Child", Calvin College Fine Arts Center, Grand Rapids, Mich.
- February 27 A.A.C.S. lecture by Dr. P. A. Schouls on "Understanding Our Times", at 8 p.m. in the Calvin Christian Senior High School, 14304 - 109 Ave., Edmonton, Alta.
- February 28 Annual meeting C.J.L. Foundation. Guest speaker: Dr. John Olthuis. West Humber Collegiate Institute, Rexdale, Ont.
- March 5, 6 and 7 Evangelical Fellowship of Canada Conference, Toronto, Ont.
- March 25 "Christianly Sensitive Art for Home and School", with exposition of paintings by Henk Krijger, Resident-artist at the Institute for Christian Art, Trinity Christian College, Palos Heights, Ill.
- April 1 Due date of entries for the Spring 70 Writing Contest, World of Young Writers, Calvinist-Contact. See frontpage for further information.
- April 18 CLAC Convention 1970.
- May 4 Commemoration Concert by the Hamilton Choral Society in Grimsby, Ont.
- May 5 Commemorative Concert by the Hamilton Choral Society in Hamilton, Ont. Proceeds will go to the Canadian War Amputees.

The third meeting of team "A" of the A.A.C.S. DISCOVERY I - program "Explorations in Contemporary Living," will be held at 8:00 p.m. in the following communities (speaker for all communities Mr. John A. Olthuis on "Hidden Invaders"):

- January 20 Willowdale Christian Reformed Church, 70 Hilda Avenue, Willowdale (Toronto).
- January 21 Bethel Christian Reformed Church, Prescott Road, Brockville.

The third meeting of team "B" will be held at 8:00 p.m. in the following communities (speaker Dr. R. Kooistra on "Hidden Invaders"):

- January 20 Christian Reformed Church, 66 Agnes Street, Victoria.
- January 21 Chr. Ref. Church, 180 - 2nd Ave. N., Lethbridge, Alta. (Instead of January 15 as previously announced).

SALEM CHRISTIAN SANITARIUM ASS.

In our last report, we were happy to inform you that the Out-patient Clinic, after one year of existence, had developed itself in a satisfactory way and that Mrs. Dr. Helen Rogers, in spite of her age as well as the distance from her home was willing to continue her work as director of the clinic.

Unfortunately however, in our boardmeeting of December 6, 1969, we were informed of the fact that Dr. Rogers, because of declining health, had to resign and consequently would not return to the clinic. This was sad news, not only because Dr. Rogers is such an outstanding Christian psychiatrist, but the more so that as a result of her resignation, we had to close the clinic for the time being.

The significance of Dr. Rogers' work was, that Salem had its first chance to move into the field of Christian psychiatry. Dr. Rogers has helped us to show that there is a need in this field and that the demand for this service could easily keep a psychiatrist busy full time.

During the year that the Clinic had operated, as many patients were seen as possible. The anxiety that could be relieved, the peace of mind that could be restored and the results this had in the lives of the patients and that of their relatives, must have given Dr. Rogers great satisfaction. We are thankful that through her work this result could be achieved.

However, this is only a beginning. Our great High Priest urges us to continue. How? We do not know yet. From all of you we need your prayers. Right now we do not know how to engage the two needed psychiatrists, but for our Lord and King, nothing is too marvelous!

A broad discussion regarding the services we could provide, as a continuation and a substitute of the Clinic, led us to the following decisions:

- 1. Dr. J. Van Leeuwen will take care of the patients, who were under medical treatment by Dr. Rogers. The telephone (416) 247-1449 in Toronto will be maintained and answered by Miss G. Sietsma, the secretary of the Clinic. Requests for child psychiatric services can be made via this number also.
- 2. On recommendation of the Medical Advisory Committee, the executive of the board will investigate the establishment of counselling services in a broader sense. Efforts to attract a psychologist and/or a social worker were discussed. Further decisions

will be made in the coming board-meeting on D.V. February 21, 1970. Other important items dealt with in the board meeting of December 6, 1969 were:

- 1. Words of sympathy and appreciation were spoken by the president in reference to the sudden death of our fellow board-member Rev. F. Kouwenhoven. Our chairman remembered Rev. Kouwenhoven as a pleasant and active member of the board, representing our membership in the Canadian Reformed Churches. A letter of sympathy was written to Mrs. F. Kouwenhoven.
- 2. A word of welcome was spoken to Mr. A. Hosmar from Oshawa, who will fill the vacancy of Mr. A. De Boer. Furthermore we received word that the classis Ontario of the Reformed Church of America had appointed Rev. W. Kroon of Stoney Creek in the vacancy of Rev. J. W. VandenBerg. In the vacancy of Rev. F. Kouwenhoven, a representative of the Canadian Reformed Churches was appointed.
- 3. Our services in child psychiatric care have started off in a satisfactory way. The Ontario Alliance of Christian Schools expressed their great happiness with this new development.
- 4. Our secretary, Rev. J. Van Harmelen, represented our organization at the 10th anniversary of the All Ontario Diaconal Conference of the Chr. Ref. Churches. He wrote also an article in "Service Indeed", dealing with this anniversary.
- 5. Our president, Dr. A. Vander Maas, attended the Conference on Christian Ministries to the Handicapped on September 27, 1969 in Toronto. During this meeting it was resolved that a Council composed of representatives of each board participating in this conference will make a feasibility study of the purposes and plans for a continued and developing affiliation of Christian Associations ministering to the handicapped. If you are wondering which associations are meant, you can refer to the article "What other Christians do", that appeared in Salem's Fall Newsletter, 1969. It was decided to join this Council and that our president Dr. A. Vandermaas will be our representative.
- 6. It was decided that our association would seek group membership in the Evangelical Fellowship of Canada. This organization, founded in 1964, will unite all Evangelicals in Canada in order to reaffirm loyalty to the evangelical doctrines of Christianity.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
January 29	January 23	January 21 noon
February 5	January 30	January 28 noon
February 12	February 6	February 4 noon
February 19	February 13	February 11 noon

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FAMINE ON SUMBA

(Utrecht) According to an Informatiedienst bulletin here, the Island of Sumba in the South Pacific is suffering from a severe shortage of food because of crop failure. Heavy rainfall and a plague of rats have contributed to the famine.

The world diaconate of the Reformed Churches in the Netherlands has sent supplies of corn and rice to the stricken island.

Food shortage occur in Sumba on the average once in four years. The situation is aggravated by the poor road conditions on the island. At the present time the main highway is being repaired and the islanders have begun to construct side roads from the interior to the main roads so that transportation of foodstuffs can be facilitated. (RES)



LIGHTWEIGHT ARTIFICIAL ARM—A new type of artificial arm said to be the lightest ever developed is displayed in New York by Dr. Dino Bousso of the Israel Institute of Technology in Haifa, who developed the limb. The arm uses a compressed gas power system with electronic controls.

SEEDS — ZADEN

We are called "THE SEED PEOPLE", but besides SEEDS we do carry quite a few other things also: BLOEMBOLLEN — VRUCHTBOMEN — AARDBEIEN-PLANTEN — HEESTERS — VASTE PLANTEN — KAMER-PLANTEN, ETC. ETC.

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CALVINIST-CONTACT

CHRISTIAN WEEKLY

P.O. Box 312, Station B, Hamilton, Ontario Phone 547-1488 (area code 416)

Editorial Council: Revs. J. Geuzebroek (president), J. Van Harmelen (secretary), Dr. R. Kooistra, Dr. L. Praamsma.

Editor: D. Farenhorst.

Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario.

Closing: Wednesday noon. Mailing: Friday preceding the date of issue.

Subscription price	One year	Two years
Canada	Can. \$6.00	Can. \$11.50
United States	U.S. \$6.00	U.S. \$11.50
Other countries	Can. \$6.50	Can. \$12.00

All communications should be addressed to the office of Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

The publisher will not be responsible for the loss of any manuscript, drawing or photograph. The publisher accepts no responsibility for opinions of its authors.

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Africa today and tomorrow

Amadou Seydou Talks to Enrico Fulchignoni

In our era of jumbo jets and communication satellites, the world is not only getting smaller, it is becoming more uniform: New York, Tokyo, Amsterdam, Buenos Aires and Moscow have more in common every year. But has this sameness, found from the Urals to the Rocky Mountains, penetrated as far as traditional Africa?

This was the starting point for a discussion between Enrico Fulchignoni and Mr. Amadou Seydou, Director of Unesco's Department of Culture, broadcast last summer by French Television and reproduced here in abbreviated form. Mr. Seydou, who graduated in France and from the Al Azhar University, Cairo, and has served as Ambassador of Niger in Paris, London, and Bern, believes that Western education must complement, but not replace, traditional learning.

Fulchignoni: Mr. Seydou, perhaps we might begin by discussing your background . . .

Seydou: My background? I always feel a certain hesitation when confronted with this kind of question. In the West, people are always being asked to talk about themselves, presumably because they enjoy doing so. Where I come from — the land of the Fulani peoples which includes parts of Niger, modern Mali and particularly Nigeria — one of the first things one learns is not to speak of oneself. In polite Fulani society, it is considered bad form to talk about yourself — discourteous and inelegant . . .

Question: What you say prompts me to ask another question: would it be true to say that the function of speech is very different in Africa from what we are used to in the West?

Answer: Absolutely, at least as far as the part of Africa that I know is concerned — Sudanese Africa, the region that stretches from Senegal to the Nile. In our traditional education, you are taught never to speak of yourself unless you happen to belong to the Griot class, which is the repository of oral tradition. When you next go to Africa, try to attend one of the meetings which we call lamibé (i.e., the chiefs): at these discussions, which take place in the morning, there are always one or two people sitting next to the chiefs. The first explorers took them to be interpreters, but this is not correct: they are there to express what the king says. The king himself never speaks directly. Intermediaries like these existed in Europe in the Middle Ages, and they have been known in the East, too. I sometimes wonder whether this does not reveal the sociological origin of the prophets, for prophets never spoke of themselves or for themselves: they spoke for others.

Speech, as one of the essential elements in human relations, is spontaneously codified in each society. What I say of Africa may well be true of other cultures. The Fulani vocabulary is not the same for all social categories. Blacksmiths, for instance, or weavers, are entitled to call some things by their proper names, whereas the so-called aristocratic class has a vocabulary of its own: they speak obliquely and in elaborate paraphrase so that what they say may well be completely incomprehensible to others.

The Griots are the real masters of the spoken word. But there Western criteria can be deceptive, for mastery of the word does not mean at all that one is the master. In traditional Sudanese Africa, it is considered very bad form to speak well or to be eloquent. In the West, on the contrary, it has been the tradition since antiquity that men who have the power of the word always have a power within society. In traditional Africa, eloquence is the prerogative of a class which is far from being the class which exercises power. In a sense, of course, the Griots are men of power because everyone is afraid of them — they are allowed to say what they like . . .

Question: What you say about the Griots and eloquence makes me wonder whether this caste is not the obvious source for Africa's journalists in the world of today?

Answer: Perhaps. The traditional Africa I have been talking

of maintaining values which have proved their worth. I think we must hope that the future generation in Africa will be a generation of clear-thinking men who will be open to outside ideas, while at the same time maintaining our traditional values. It is important that Africa should not lose such values as our people's very real sense of hospitality, the ties of the family unit, the duty which each man feels towards his children, his mother and father. All this must not be swept away by the coming of technological civilization. Of course technology is an essential element in the remaking of Africa. But we must strike the right balance, or else there can be no whole and harmonious development of man.

Question: My last question is linked to what you have just been saying: what is the status of wealth and poverty in Africa?

Answer: In traditional Africa, paradoxically, a person is never rich for himself. Wealth is not something to be enjoyed individually. True, everybody seeks

wealth, but only in order to share it with others. There is a Fulani saying: "It is better for a neighbour to kill a chicken or a sheep than for you to kill one yourself". Why? Because in a Fulani village, when you kill a chicken or a sheep for you and your family, custom obliges you to offer some to everybody. In the end, what is left for you is smaller than the share you distribute to everybody else.

Then wealth is not looked on as a social virtue, it is not a way of increasing one's own esteem. Outward signs of wealth are looked on askance. In traditional Africa, if you see someone got up in elaborate costume, you immediately assume that he is a Griot; the aristocracy always dresses very soberly. You even find some chiefs who are poorer than their vassals. Poverty commands a certain respect of its own.

But all this, you must realize, is almost poetry, life as it is still lived only in the interior, in simple villages. As soon as you go to the towns, you notice a tendency to rate individual wealth more highly. Former criteria are abandoned in favour of materialistic considerations. This, of course, is not peculiar to Africa: it is the old story of the Stoics and Epicureans. But the problem is nonetheless a crucial one.

(Unesco Features)

PATRICIA YOUNG SAYS . . .

I must have been all of six years when my sister and I first discovered that nature had discriminated against us. However, while we could still out-run, out-yell, out-eat and out-smart our younger brother, we weren't too worried. We certainly weren't captivated into a projection room to be shown pictures of the male and female anatomy, how animals fornicated and ordered to touch one another as is indicated by the programs of the Sex Information and Education Council of the US — a program which has brought on the biggest protest since prohibition.

Looking back, I remember how, after discovering that Santa Claus did not come down the chimney, we began to listen in on school playground gossip. The time came when young Jimmy was primed to ask the all important question — just as Papa was about to carve the Sunday roast. "Say Dad, where did I come from?" Papa, with remarkable aplomb replied: "Why do you ask?" At which the boob blew his lines to say: "Well, the Johnsons come from Brighton and the Perraults come from France. Pattie just wanted to know where we come from!"

Of course, there's nothing wrong with members of the medical profession giving anatomical courses to senior high school students. But those who point to the "progress" of Sweden, where a complete sex education is taught from the age of six, overlook the fact that a formerly placid, stable Sweden is now riddled with neurosis, suicide, alcoholism, illegitimacy and venereal disease — where 140 leading Swedish doctors have outlined the country's sex obsession where some youngsters boast of having as many as two hundred sex partners before marriage!

To be sure, many of our grandparents can be faulted for not

explaining the sex act. Most concentrated on why it wasn't done outside of marriage. Rather than discussing whether pre-marital sex made a friendship more "meaningful" they taught us to respect the institution of holy matrimony. Little wonder that so many U.S. parents have rejected the enthusiasm of SIEC and its crude program of dragging six-year-olds into the sex arena, up to and including the deviations of homosexuality and Lesbianism.



BABYSITTER DELUXE—A biologist at the zoo in Kansas City, Mo., Mrs. Jan Davis holds some recent arrivals at the zoo—two polar bear cubs, a female gorilla (left) and a male gorilla. The bear cubs still have their eyes closed.

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Theologie en Kerk in Nederland

door Dr. SIERD WOUDESTRA

2

Kerk en Theologie

En wat denkt u nu van de ontwikkelingen in Nederland? zullen velen van u mij vragen. Deze vraag is te begrijpen en ik wil haar ook niet ontlopen. Toch is het moeilijk een antwoord te geven. Een verblijf van iets meer dan twee weken is onvoldoende om een goed gefundeerd oordeel over de dingen te hebben. Ik zal proberen mijn indrukken te geven. Maar meer dan indrukken zijn het niet. En als ik het al eens mis heb dan hoop ik dat de lezer mij dat ten goede wil houden.

1. De plaats van de vrouw in de kerk. Het deed me niet vreemd aan nu voor de eerste keer in mijn leven vrouwen in een Gereformeerde kerkeraadsbank te zien zitten. Dat niet vreemd aandoen ligt misschien hieraan dat volgens mij de Bijbel geen gronden biedt om de vrouwen de kerkelijke ambten te ontzeggen. Daarmee wil ik ook weer niet zeggen dat men de ambten nu ook daadwerkelijk voor de vrouw moet openstellen. Het hangt er van af wat goed is voor de kerk in een bepaalde historische situatie. Een kritische opmerking echter. Naar mij verteld werd, en ik heb geen reden om de geloofwaardigheid er van in twijfel te trekken, gaan sommige kerkeraden er toe over om vrouwen te benoemen tot ouderling en diaken omdat er geen voldoende mannen voor die functies te vinden zijn. Dat geeft te denken, en niet een klein beetje.

2. Aansluiting bij de Wereldraad van Kerken. Het synodale besluit moet men zien binnen het raam van de kerkelijke situatie in Nederland en West Europa. De Gereformeerde Kerken zijn uiterst nauw betrokken bij het gehele kerkelijke leven daar. Het was in zekere zin ondoenlijk om zich nog

langer afzijdig te houden. Het viel mij op dat er maar uiterst weinig kritiek was op dit besluit. De vraag komt bij mij op, nu het besluit genomen is, of het niet beter geweest was dat de Gereformeerde Kerken zich tien jaar geleden of nog eerder hadden aangesloten. Toen stonden ze volgens mij als kerken geestelijk en theologisch sterker dan nu. Men moet niet wachten tot dat men zelf zoveel veranderd is dat men zich behoorlijk in het Wereldraad klimaat thuis voelt. Om invloed te hebben is het nodig dat men zelf geestelijk sterk staat, een duidelijk eigen positie heeft. Wat de Gereformeerde Kerken aangaat stel ik in dat opzicht vragen.

3. Neemt men ons wel serieus? Deze vraag werd gesteld door Dr. W. Haverkamp, hoofdredacteur van De Wachter. Daarom neem ik deze vraag hier over. Ik hoop dat ik het mis heb maar ik kreeg het gevoel dat men enigszins op ons neer kijkt. We worden geacht een jaar of tien bij de ontwikkeling achterop te zijn. Wij nemen zogezegd standpunten in en hebben denkbeelden die men in Nederland al lang aan de kant gezet heeft. Ik mag hier aan toevoegen dat men in Nederland behoorlijk kritisch is ingesteld ten opzichte van Amerika (ik laat Canada hier buiten) en dat deze kritiek lang niet altijd fair is. De voorlichting die b.v. het dagblad Trouw geeft over het Amerikaanse rassenprobleem is uiterst eenzijdig. Nog eens, ik hoop dat ik het mis heb, maar ik kreeg het gevoel dat sommige heren theologen en andere vooraanstaande personen niet vrij te pleiten zijn van een zekere zelfingenomenheid.

4. De nieuwe theologie. Over de val van Assen wil ik niet gaan twisten. Zelf heb ik geen moeite met dat besluit. Mer moet volgens mij uiterst voorzichtig zijn met

de kerk te binden aan een bepaald exegese. Een belijdenis moet niet te nauw binden en binnen het raam van de belijdenis moet er vrijheid van inzicht zijn. Waar ik wel bezwaar tegen heb is dat sommigen verder gaan dan het synodale besluit van Assen op te heffen. Heeft de synode ook niet uitgesproken dat men de historische kern van Genesis 2 en 3 moet vasthouden? Doet iemand als Kuitert dat? Ik meen van niet. Ik wil iemand als Kuitert niet veroordelen om zijn standpunt. Maar zou het niet veel beter en ook eerlijker geweest zijn als hij en anderen die zijn zienswijze delen zich in een grondig gedocumenteerd geschrift tot de synode gericht hadden en gevraagd hadden hoe ze verder moesten handelen? Volgens Kuitert gaat het, zoals hij mij zelf zei, om de vragen waarmee men de Schrift benadert. Daar ben ik het volkomen mee eens. Wij noemen dat hier de hermeneutical question. Tot die voorvragen behoort ook de evolutie-theorie. Maar geeft hij misschien niet de indruk dat hij eigenlijk al klaar is met de voorvragen en nu alvast bezig is om de hele Gereformeerde theologie om te bouwen volgens zijn eigen vooronderstellingen?

5. De Verontrusten. Deze groep mensen en waar ze voor staan wordt zo langzamerhand de lezers van Calvinist-Contact wel bekend. Hun blad is voornamelijk Waarde en Eenheid. Heel in het algemeen gesproken heeft deze groep een te negatieve instelling volgens mij. Ik geloof dat men het Drs. Baarda moeilijk kan tegen spreken als hij zegt dat de oude kaders het niet meer doen. Zelfs iemand als Prof. Dr. B. J. Oosterhoff, hoogleraar aan de Theologische Hogeschool van de Chr. Geref. Kerken in Apeldoorn, geeft toe dat "ook in de gereformeerde theologie de menselijke factor in de

Schrift nog consequenter zal moeten worden genomen dan vaak geschied is" (Rondom het Woord, Tiende jaargang - No. 2; begin mei 1968, p. 249). Ik kan echter met de Verontrusten instemmen in hun twijfel of het met de theologie wel de goede kant opgaat. Met doet verstandig volgens mij merking, een opmerking die ook als men gaat luisteren naar de stem van Dr. Herman Ridderbos. Ik hoop dat ook Drs. Baarda wil luisteren naar de gedegen kritiek die Prof. Ridderbos heeft uitgebracht op zijn boekje De betrouwbaarheid van de evangeliën. Nog iets. De verontrusting zou waarschijnlijk iets minder groot zijn als sommige kerkelijke leiders, b.v. Dr. Kuitert, wat meer hun mond hielden (sorry Harry, dat ik het zo hard zeg, je kunt er denk ik wel tegen) en eens wat meer nadenkten voordat ze pontificaal aandoende uitspraken deden. Bovendien, men vraagt niet van een professor dat hij ten opzichte van alle vraagstukken een eigen mening dient te hebben, laat staan dat hij die mening moet uitdragen. Dr. Kuitert kreeg nogal eens op z'n kop op de synode (hij is zelf adviseur van die synode), maar ik kon niet zeggen dat de kritiek altijd ten onrechte was.

6. Geestelijk leven in de Geref. Kerken. Ik kan een gevoel van een lichte teleurstelling niet onderdrukken. Misschien heb ik de verkeerde personen getroffen, maar ik vond het moeilijk om met Geref. kerkmensen een gesprek op goed geestelijk niveau te voeren. Er waren uitzonderingen. Ik denk b.v. aan een ouderling Ausma uit Harderwijk die ik op de synode leerde kennen (ik hoop dat ik z'n naam goed gespeld heb). Met hem heb ik een prachtig gesprek gehad over de zaken van het koninkrijk van God. Ik mag hier ook noemen de kerkeraad van de Geref. Kerk in Zuidbroek, Gron., waar ik tweediensden leidde. Over het algemeen waarde mij een kille wind tegen uit de kerken. Men spreekt veel over medemenselijkheid maar als men als vreemdeling een kerk bezoekt boft men al heel erg als een kerklid je een hand ter begroeting geeft of je zelfs maar een vriendelijke glimlach geeft.

En hoe staat het met de prediking van het evangelie? Ik moet

het van horen zeggen hebben. Het hangt natuurlijk van de predikant af, maar men schijnt meer oog te hebben voor dagelijkse noden van de wereld. Men voelt dat men in de wereld moet leven en voor die wereld een boodschap moet hebben. Maar ook hier een kritische opmerking, een opmerking die ook gebaseerd is op wat ik gehoord heb. Voor een kerk is het altijd moeilijk om het evenwicht te houden tussen het verticale en het horizontale aspect van het Christen-zijn. Die moeilijkheid heeft men in Nederland ook. Ik stel de vraag of de kerken in Nederland er niet bij gebaat zouden zijn als er iets meer aandacht geschonken werd aan het verticale aspect van het evangelie. Ik meen dat Dr. Kuitert na zijn Amerikaanse reis in 1968 ergens schreef dat de prediking in de Christian Reformed Church niet vrij is van een pietistische inslag. Wat Amerika betreft kan hij wel gelijk hebben. Maar zouden de kerken in Nederland misschien geestelijk niet wat meer warmte hebben als ze iets van onze zogenaamde pietistische prediking kregen? Het is maar een vraag.

Geref. Kerken en
Chr. Reformed Church

Vanouds heeft er een nauwe band bestaan tussen beide kerken. Ik hoop dat onder 's Heren zegen die band mag blijven bestaan. Ik wil er ook iets bij zeggen. De ontwikkelingen in Nederland zullen hun invloed doen gelden op de Chr. Ref. Church. Een Engelse vertaling van Kuitert's Verstaat gij wat gij leest? zal spoedig verschijnen naar hij mij vertelde. In Amerika en Canada zullen we ons niet

onafhankelijk van de Nederlandse theologie kunnen ontwikkelen. We leven nu eenmaal niet in een theologisch vacuum. Het behoort ook niet. Wel hoop ik dat we ons zelfstandig ten opzichte van de Nederlandse theologie kunnen ontwikkelen. Als professoren, predikanten, kerkeradaleden, en doodgewone leden van de Kerk van Christus doen we er goed aan zelfstandig de Schrift te onderzoeken, zelfstandig de gerezen vragen te bestuderen, en zelfstandig, alleen in volledige afhankelijkheid van God, het juiste verstaan van de Schrift trachten te krijgen.

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WIJDER DAN DE WERELD

door S. P. Akkerman

HOOFDSTUK 21

Lies gaat er even bij zitten. Het ene been over het andere. Het knappe kopje omhoog.

"Dat meisje Janny en ik zijn een keer naar de Dokkumer winkelfeesten geweest . . . En toen troffen wij daar een paar jongens en daar zijn wij later nog een middag mee naar Leeuwarden geweest. Een een middag heb wij samen gezeild op de Grote Wielen . . . Misschien vond tante dat wel niet zo aardig. Maar ik kan toch de hele dag niet bij zo'n oude vrouw in de kamer zitten. Oom Fokke vond het best goed . . ."

Vrouw Blomhuis moet dit even verwerken. Zo maar met jongens, er drie keer op uit. Daar heeft ze Lies nooit voor aangezien. Ze begrijpt nu wat tante Foekje bedoelt met dat: de jeugd is zo vrij. Haar gezicht trekt strak.

"En wat waren dat voor jongens? En gaat dat maar zo buiten je ouders om?"

Lies schudt haar hoofd. "Ik kon er u moeilijk over opbellen," zegt ze. "En die jongens? Janny gaat met een jongen uit Dokkum. Die zit op het kantoor. En ik was met Klaas de Roos, een zoon van een boer, ergens bij de zeedijk, geloof ik. Hij zit in de vijfde klas van de H.B.S., en is negentien jaar. En later wil hij leraar worden en dan naar Indië."

Het is vrouw Blomhuis allemaal wat te veel. Daar zit haar dochter Lies, die dit jaar achttien wordt, en ze vertelt haar dingen, waaraan ze nog nooit heeft gedacht . . . Zo maar met jongens er op uit.

"En waren dat goede jongens?" vraagt ze. Lies lacht even . . . "Ja natuurlijk. Met slechte jongens ga ik toch niet uit. Het waren aardige knullen. Ze hadden allebei een baardje . . ."

"Dus nozems," is vrouw Blomhuis' commentaar.

"Och, welnee moeder. Klaas komt hier misschien wel eens even aan . . ."

"Komt die hier? Jij hebt toch nog geen verkering met die jongen?"

"Och, welnee. Maar hij maakt nog een vakantietocht op een scooter, en dan komt hij hier misschien wel langs . . ."

Vrouw Blomhuis staakt dit gesprek. Op de argeloze Lies kan ze niet kwaad worden, maar het er helemaal mee eens is ze ook niet. Ze zal het maar niet tegen haar man zeggen.

Lies tuurt nog wat naar buiten. Moeder nam het nogal kalm op. O, die Klaas. Ze kan hem niet vergeten. Dat hij zou aankomen heeft hij wel gezegd, maar dat zal wel een praatje zijn geweest. Maar het was toch zo'n aardige jongen . . .

Als Jetse zijn erf oprijdt staat er een nieuwe auto voor de deur. Zeker weer een vent van een verzekeringsmaatschappij. Die kereels zijn zo talrijk als het zand der zee.

Maar als hij de kamer binnenkomt zit daar zijn schoonvader, Dolius. "Morgen," groet Jetse.

"Ook morgen. Wat zeg je van mijn nieuwe wagen?"

Jetse's ogen gaan een tikkeltje wijder open. "Is die auto van u?"

Dolius knikt: "Dat heb je goed. Ik dacht, ik koop een auto. Met één keer had ik het rijbewijs. En nu kunnen de vrouw en ik straks eens een eindje rijden. Ook hier naar toe, als er een kleine stamhouder is of een meisje . . ."

Jetse zit daar wat overdonderd. Zijn schoonvader, die altijd zo zuinig was. En nu zomaar een auto . . .

"Ja," zegt hij wat bitter, "het gaat de een beter dan de ander. Ik weet niet meer hoe ik mijn koeien voer moet geven. En hooi heb ik bijna niet."

Dolius veegt met zijn eeltige hand over zijn smalle gezicht. "Dat geloof ik graag, Jetse. Je treft het bar slecht. Mijn land ligt extra laag, een zomer als deze verzuipen wij in het gras. Als het nat is hebben wij natuurlijk de narigheden. Maar dit jaar, een mirakel . . ."

"Ik wilde dat ik dan wat van dat hooi had," werpt Jetse een balletje op.

En zie, daar zegt me die Dolius: "Nou, dat kan wel, mijn jongen. Ik wil je wel een voer of twintig leveren, en over de prijs en betalen praten wij later. Hoe lijkt je dat?"

Het is waar, dat Harm Dolius niet zo ver zou zijn gekomen dan door een flinke ver-

maning van zijn vrouw: "Onze Akke verwacht een kind met dit warme weer. En die jongen van Sikke kan haar de kop ook nog wel overstuur zeuren, omdat hij bijna geen hooi heeft. Ga erheen, Harm, en bied het hem aan. Je hebt nu een auto."

Jetse zit even sprakeloos . . . Wat zijn eigen vader geweigerd heeft, dat biedt zijn schoonvader hem aan.

"Dat vind ik mooi van u," zegt hij uit de grond van zijn hart.

Harm Dolius knikt maar eens wat, en Jetse presenteert hem een sigaar, die hij met aandacht opsteekt.

"En maar kalm aan, Akke," zegt hij tegen zijn dochter . . . En Jetse, je komt maar eens opzetten met de trekker, dan haal je dat hooi maar op."

Met de feestsigaar in de brand trekt Harm Dolius weer af. Jetse en Akke zien hem in de auto stappen. Het portier met een harde klap dichttrekkend. Dan rijdt hij het erf af, en neemt bij de dam de bocht de heft te groot.

"Had je geen hooi van je vader gekregen?" vraagt Akke.

"Nee. Hij had zelf te weinig."

"Dan had je toch beter naar mijn vader kunnen gaan. Vind je niet?"

Hij slaat zijn sterke armen om haar schouders, en zoent haar. En dan zegt hij eerlijk: "Daar heb je gelijk aan, Akke . . ."

"Harm Dolius heeft een auto gekocht," zegt Andries een paar dagen later als ze op de Hoge Heuvel broodeten.

"Harm een auto?" Blomhuis bijt zijn woorden kort af. "Hoe weet je dat?"

"Dat vertelde Jetse mij. Die kwam me tegen, met vier voeren hooi achter zijn trekker."

"Waar had hij die vandaan gehaald?"

"Van zijn schoonvader. Die had hooi genoeg . . ."

Blomhuis doet er het zwijgen toe, maar de ogen van zijn vrouw voelt hij wel.

Als ze later samen zijn, zegt ze: "Die Harm Dolius valt toch niet tegen, hè?"

"Hoezo?"

"Dat hij Jetse dat hooi leverde."

"Hij heeft een goede oogst. Hij heeft laag land. Dat maakt verschil."

Vrouw Blomhuis zit haar man aan te kijken. Nu kauwt hij vreemd op het mondstuk van zijn pijp.

"Jetse is onze zoon, Sikke. Durf jij nu eer-

lijk te verklaren dat jij hem niet wat hooi had kunnen geven? Ik bedoel, eerlijk voor God en je geweten?"

Ja, ja . . . Daar zit Sikke Blomhuis, ouderling, maar een doodgewoon mens, die niet graag bekennen wil.

"Of zat daar ook een beetje in, dat Jetse vroeger altijd alles zo goed wist? En dacht zijn vader toen: laat die betwetter het dan nu maar eens voelen . . . ? Ik weet het niet . . ."

Sikke Blomhuis heeft een rood hoofd. Zijn mond trekt zenuwachtig. Hij zegt een hele poos niets, maar dan, tenslotte:

"Je hebt daar wel een beetje gelijk in, Dirkje. Een mens is een raar wezen. Andries moet morgen ook maar een paar voeren naar Jetse rijden. De jongen treft het slecht die eerste jaar . . ."

"Ja, slecht," zegt zijn moeder . . .

Boer Blomhuis staat op de weg voor zijn huis. Hij heeft een koe afgeleverd. En de boer, die dat beest van hem heeft gekocht, wandelt nu met Bontje 2 aan het touw de weg af. En dan kijkt je zo'n beest, dat je zelf opfokte, toch wel even na.

Dan komt daar zo'n stadsmeneer met een klein baardje op een scooter aanrijden. Een lange slungel, maar wel een paar eerlijke ogen in zijn smal gezicht.

En vlak bij Blomhuis houdt hij dat motorgeval stil. Het blijkt toch een Fries te zijn. Zijn taal maakt hem openbaar.

"Zou u mij misschien even aan een fietspomp kunnen helpen? Mijn achterband is een tikkeltje slap," vraagt dat heerschap.

"Welzeker," zegt Blomhuis, "kom maar even mee. Wij hebben een extra grote pomp. Voor luchtbandwagens, zie je. Die druk je met de voet naar beneden."

En samen, de jonge knaap de scooter duwend, lopen ze het erf op naar de schuur. Daar pompt de knaap met dat nieuwe modische baardje de band in een zucht op de gewenste spanning.

"Mag ik u vriendelijk bedanken," zegt hij. "Wilt u misschien een sigaartje opsteken?" Hij neemt een lang doosje uit zijn zak en biedt Blomhuis een extra lang sigaartje aan.

"Nou, alsjeblieft. Dat zijn lange, hoor."

De ander presenteert al een vuurtje. En Blomhuis rookt met genoegen dit geurige maaksel van beste tabak.

"Er op uit?" vraagt hij.

(Wordt vervolgd)

TERUGKEER

Het is nog niet zo erg lang geleden, dat bepaalde theologen in het nieuws waren, omdat zij beweerden dat God dood was. Veel opgang maakte deze theorie niet. Misschien was ze ook wel al te revolutionair om wortel te schieten. Het is echter opvallend, dat niet alleen deze "theologie" ter ziele is, maar een ander verschijnsel is er voor in de plaats getreden. Als wij een recent artikel in "Time" geloven mogen, dan is er een vernieuwde belangstelling voor het protestantse geloof merkbaar.

Men schijnt te ervaren, dat het leven zonder God zijn doel mist. Wij drukken ons opzettelijk voorzichtig uit, omdat het slechts verschijnselen zijn. Wij zouden wat meer van die verschijnselen moeten weten, om een bepaalde bewering te kunnen doen. Men zegt dit nog niet zo openlijk, maar het heeft er de schijn van, dat de mensen tot het inzicht komen (moeten komen) dat een leven zonder God doelloos is. Onder andere komt dit ook hierin uit, dat het aantal studenten aan theologische hogescholen klinkt. Dat wil dus zeggen, dat er een groter aantal jongelui is, dat als levensvervulling heeft gekozen de geestelijke opbouw van de mensen. Misschien gaat dat wel volgens nieuwe methoden, misschien is er wel een geheel nieuwe aanpak, maar het feit dat jongelui hiertoe aangetrokken worden, is een opmerkelijk verschijnsel.

Aan de andere kant behoeft ons dit niet te zeer te verbazen. Eigenlijk is het begrijpelijk dat men zich afkeert van een God-loze theologie. Misschien moeten wij dit iets anders zeggen. Het artikel in "Time" draagt als titel "Bringing God Back To Life." Het zou wel kunnen zijn, dat hierin precies gezegd wordt wat wij bedoelen: het gaat er maar niet om dat een bepaalde theologie een zwenking krijgt, het gaat er om dat God weer wezenlijk en reëel in het leven zal worden erkend.

Vergissen wij ons niet, dan zijn er de eerste tekenen, die er op wijzen dat wij een dergelijke wederkeer eveneens in reformatische kring zullen meemaken. Niet dat onder ons een God-is-dood theorie verkondigd is. Niemand onder ons heeft er aan gedacht zo ver te gaan. Een andere vraag is echter of onze discussies gedurende de laatste dertig tot vijf en dertig jaar over God gingen, of dat ze slechts een weergave waren van onze visies over God en onze gedachten over de bijbel. Zulke discussies behoeven op zichzelf niet verkeerd te zijn, maar als wij onszelf nu eens heel eerlijk afvragen: bedoelen wij in onze debatten eerlijk en alleen God of ging het om andere dingen. Welke dingen? Och, die kunnen velen en velerlei zijn. Ik kan met kracht mijn opinie verdedigen, omdat het MIJN opinie is. Of ik kan mijn standpunt verdedigen omdat mijn vader of mijn dominee me dit standpunt heeft laten innemen. Of ik kan een bepaalde visie hebben om toch maar aansluiting te hebben bij ongelovigen, die maar niet simpel geloven, maar die het christelijk geloof redelijk weerlegd willen zien. Dan is het natuurlijk volkomen onredelijk om te zeggen, dat in zulke discussies God dood is. Maar is Hij levend? Is Hij De-genen voor wien wij in de bres springen? Gaat het ons om Zijn Naam en om Zijn liefde, — of kan het zijn dat ik toch mijzelf of mijn standpunt of mijn kerk op het oog had?

Niemand moet zich nu bezeerd gevoelen, want het gaat er nu niet om bepaalde discussies te analyseren. Maar — zoals gezegd — wij menen de eerste tekenen te ontdekken van een terugkeer. Een terugkeer tot God. En tot Zijn Woord. Want welke gedachten wij ook over de bijbel hebben, wij kunnen toch nooit uit het oog verliezen, dat door middel van diezelfde bijbel wij God hebben ontmoet. Hoe wij Hem ook kennen en wat Hij ook voor ons is, de relatie die wij het Hem hebben, danken wij aan Zijn Woord. Niet aan enig mens, zelfs niet eens aan onze ouders. Maar aan Zijn Woord, aan Zijn openbaring. Daarom kunnen wij niet leven zonder de bijbel. Als men die bijbel ons ontnemt, kan ervaren wij dit als of men ons God ontnemt. En iemand die werkelijk gelooft, kan dit eenvoudig niet hebben.

Als de tekenen ons niet bedriegen dan is er een terugkeer naar dat Woord van God. En gelukkig maar. Waar haalt u anders uw geloof vandaan? Heeft Paulus niet reeds gezegd, dat geloof komt door het horen en het horen door het Woord van God? (Rom. 10:17).

En terugkeer? "Merk op mijn ziel, wat antwoord God u geeft."

D.F.



EEN OP VIJF

Het werk van diakenen is de laatste vijftig jaar wel drastisch veranderd, niet in karakter, maar in omvang. Vroeger was dit werk alleen maar plaatselijk en alleen voor eigen kerkleden. Nu is het wereldwijd en wordt niet eerst gevraagd van welke kerk iemand lid is. Als er nood is springen de diakenen bij, of het nu dicht bij is of ver af.

De Nationale Film Board heeft een film geproduceerd die tot titel draagt "The World of One in Five." De bedoeling van deze film is om de mensen te laten zien, dat één op de vijf mensen in Canada in armoede verkeert. Één op de vijf, een totaal van vier miljoen mensen. Die mensen sterven weliswaar niet van de honger, maar zij zijn zeker wel ondervoed. Die mensen wonen in huizen die onverklaarbaar bewoond zijn, ook al zijn de meeste onbewoonbaar verklaard.

Het is goed dat de Nationale Film Board deze feiten publiek maakt. Niemand hangt graag de vuile was buiten, maar wij vinden het een edele zaak, indien een volk niet blind wil zijn voor misstanden die binnen de landgrenzen heersen. Want weet u, die mensen, die zulk een lot treft, klagen niet gauw. Als zij klagen of als zij hun omstandigheden wereldkundig maken, kan hun lot nog gemakkelijk verzwaard worden als de huisbaas de huur opzeigt.

Deze toestanden treffen wij aan in een land met een zeer hoge levensstandaard. Canada behoort tot de rijke landen van de wereld. Maar vier miljoen mensen hebben het zo arm, dat zij zachtjes aan wegwijnen. Zachtjes aan. Er is geen plotselinge ramp, die de mensen doet opschrikken, geen plotseling evenement, dat de mensen wakker schud. Het gaat langzaam. Maar iedere dag is voor die vier miljoen mensen een strijd om het bestaan.

Misschien vinden de diakenen in de film van de Nationale Film Board aanleiding om de barmhartigheid van de Heiland te bewijzen aan hen, die het erg nodig hebben en die vlak bij ons wonen.

D.F.

Zie de complete lijst van PREMIEBOEKEN

voor het aanbrengen van nieuwe abonnees, op bladzijde 12 van dit nummer.

Werd Chroesjtsjow een Christen en daarom uit zijn functies ontslagen?

We weten dat er veel mensen zijn die de schouders ophalen bij het lezen van dit bericht. Ze weten hoeveel ellende deze man over duizenden mensen gebracht heeft. Ze weten hoe hij een Potter was. Toen de eerste spoetnik de lucht ingegaan was, vroeg hij spottend aan de kosmonaut of hij ergens God had ontdekt in het luchtruim.

We weten dat duizenden mensen door zijn zuiveringsacties het slachtoffer werden en terechtgesteld werden. Het bericht in "Europe's Millions" zegt, dat in hetzelfde Oekraïne, waar zoveel bloed vergoten werd en zoveel leed door Chroesjtsjow werd veroorzaakt, hij het getuigenis gaf van zijn ontmoeting met God.

Het is wel een verbazingwekkend bericht, dat deze man nu werkelijk een ontmoeting met dezelfde God gehad heeft, die zijn kosmonaut destijds "niet gezien" heeft. Terecht lezen we in een vertaling van dit heuglijke bericht, dat het voor ons een bemoediging is om voor mensen te bidden die hoge regeringsposten bekleden. Dat ook zij vandaag mogen weten, dat er een God in de hemel is, aan Wie zij verantwoording moeten afleggen.

Hoe men aan dit bericht gekomen is vraagt men zich onwillekeurig af.

Het is, zei iemand, haast te mooi om waar te zijn. Maar, dat zei hij er terecht direct bij: voor God is geen ding te wonderlijk.

Nu dan, het bericht komt van een Russische zee-kapitein. Hij deelde mee dat vele christenen, uit verschillende landen achter het IJzeren Gordijn, in een conferentie-oord bij de Zwarte Zee bijeen waren.

De laatste avond van die conferentie werd er een getuigenisdienst gehouden, waarin de aanwezigen over hun ervaringen in het leven met de Heer spreken.

De kapitein vertelde dat de manigte als "geëlectriceerd" was van verbazing, toen een man, met reeds grijze haren door het gangpad naar voren ging en zich plaatste voor de microfoon.

Het was Nikita Chroesjtsjow!

Daar, voor de microfoon op het platform, gaf hij zijn getuigenis van zijn geloof in Christus. Daar sprak hij over zijn vurige wens dat vele russen zich zouden bekeren en de voetstappen van de Heer Jezus zouden volgen, evenals Hij dit gedaan had.

We geloven, als dit bericht werkelijk op waarheid berust, dat er zeker nog wel meerdere bekendheid aan gegeven zal worden, ook als

we deze bekendmaking natuurlijk niet hebben te verwachten van de officiële regeringsorganen van Rusland.

Maar... er dringen nog heel wat berichten langs niet officiële weg tot ons door.

Dat Ruslands regering en Ruslands Communistische Partij antichristelijk is, en dat de christenen in Rusland het moeilijk hebben in hun getuigenis voor de Heer, zien we, als we het volgende bericht, waarvan we een samenvatting in "Kruisochten" lezen. In 1939 vielen Rusland en Duitsland Polen binnen. Het land werd onderling verdeeld. De stad Brest kwam in handen van Rusland. In 1941 veroverde Duitsland Brest op Rusland en in 1944 vond het omgekeerde plaats. Brest was een speelbal van deze beide naties en is nu reeds 25 jaar onder communistisch regiem.

In augustus 1967 werd op een zondag het 100-jarig jubileum van de Baptistengemeente gevierd. Het feest werd niet gevierd in een kerk, want die had de gemeente niet meer sinds 1965. Die werd toen "ongeschied" verklaard en daarna vernietigd.

De samenkomsten gingen echter wekelijks door in de bossen rondom Brest.

Ook het jubileum werd gevierd onder de open hemel. Het was een stralende dag, die zondag in augustus. 's Morgens om 9 uur verlieten de gelovigen hun huizen om vóór 10 uur op de afgesproken plaats te kunnen zijn. Zeker 500 volwassenen en ongeveer hetzelfde aantal kinderen hadden een plaatsje gevonden op een heuvel, aan de voet waarvan een podium gebouwd was. De samenkomst zou tot diep in de avond duren. Boven het podium hing een doek met de woorden "Vergeet de weg niet waarop de Heer u geleid heeft". Woorden met een vër dragende konsekwentie in Rusland.

Plotseling werd in de middag de vergadering verstoord door sirene-geloei en motorgeronk. De politie, gewapend met filmtostellen en fotocamera's, omsingelde de heuvel en maakte opnamen van alle aanwezigen. Geen paniek, geen geloop en geen gemompel. Het programma ging gewoon door alsof er niets aan de hand was.

Toen werd de samenkomst weer verstoord door een auto met geluidsinstallatie en werd de volgende mededeling uitgeschald: "Burgers van Brest, u bevindt zich op grondgebied van de stad, en omdat samenkomsten niet zijn toegestaan, beveel ik u deze plaats direct te verlaten, en naar huis te gaan."

Aan dit bevel werd geen gehoor gegeven, de samenkomst werd voortgezet tot de avond. Ook werd een week later een doopdienst gehouden. Officieel moet iemand daarvoor toestemming van de overheid hebben. De toestemming kan heel lang op zich laten wachten. De enige manier om het bevel van de Heer te gehoorzamen is dan zich in het geheim te laten dopen.

Na deze twee gebeurtenissen werd een proces voorbereid. Dit proces duurde van augustus 1967 tot april 1968. De uitspraak luidde: 5 jaar gevangenschap.

"Het Zoeklicht".

EENSGEZINDHEID

In karakterbeschrijving welke men wel heeft geprobeerd te geven van het Nederlandse volk, valt het altijd weer op, dat men de individualistische geest van de Nederlander als een van diens kenmerkende eigenschappen wordt vermeld. Laten we onszelf echter niets wijsmaken. Beschrijvingen als "individualistische geest" zijn vriendelijke vertalingen van een paar begrippen, die ons passen als waren zij ons aangemeten: koppigheid, eigenzinnigheid en het gevoel dat iedereen het zelf beter weet, beter kan en beter zal doen dan de ander. Met andere woorden: betweterij.

Nu zijn dit eigenschappen die een goede uitwerking kunnen hebben. Onze koppigheid in de strijd tegen het water — eeuwenlang gevoerd — heeft goede gevolgen voortgebracht. Onze eigenzinnigheid heeft ons geholpen in de geestesstrijd tegen de nazi-bezetter: wij hadden als volk onze eigen opvattingen die niet strookten met de opvattingen van de overheersers en die opvattingen hebben ons geholpen de ondergrondse strijd te voeren die tot bevrijding heeft bijgedragen, maar ook om onze eigen Nederlandse geestelijke en culturele waarden zuiver te houden door de oorlogsjaren heen. Onze betweterij heeft ons het zelfvertrouwen dat wij nodig hadden om tegen alles in te gaan, waar het ging om de vaderlandse tradities te handhaven in een periode van onderdrukking.

Men komt haast tot de conclusie dat er een goede plaats is voor dit soort ondeugden als afweermiddel tegen van buitenaf opdringende andere ondeugden... als het gaat om hard tegen hard.

Maar wanneer het gaat om de aanbidding van een passend cadeau aan het land van onze bevrijders, tevens ons vaderland, dan is er geen noodzaak voor een strijd onder elkaar van hard tegen hard. Dan is er alleen maar plaats voor de deugden die het Nederlands volkskarakter sieren: doorzettingsvermogen om een gesteld doel te bereiken, besluitvorming die tot stand is gekomen als gevolg van overleg van alle betrokkenen, en zelfvertrouwen gebaseerd op vertrouwen in de medemens die een

bepaalde taak hebben aangepakt en die taak met aller hulp tot een goed einde zullen brengen.

Wat we nu dus nodig hebben is: bereidheid tot samenwerking op grootse schaal. Bereidheid om eigen ideeën prijs te geven in het belang van de uitvoering van een gemeenschappelijk plan. Offervaardigheid om de middelen te scheppen die dat plan een kans van slagen geven. Spontane hulp telkens wanneer deze in verband wordt gevraagd. Ook dat is allemaal mogelijk, als we maar bereid zijn onze nationale ondeugden in de ijskast te leggen en onze nationale deugden in het zonnetje te zetten, zodat ze tijdig ontdooid zijn, tijdig genoeg om over heel Canada de te voeren actie van alle Nederlanders tot een daverend succes te maken. Zoudt U tevreden zijn met minder? Met een half succesje? Met een krenterig cadeau?

Geen mens die daar genoeg mee zou nemen en zeker geen Nederlander, die toch al een ingeboren hekel heeft aan half werk. Ons parool moet zijn: samenwerking tussen ons allemaal, over het hele land. En daar is U zelf ook bij betrokken.

Public Relations.
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ONTARIO
PROVINCE OF OPPORTUNITY

Government Information

Van het
Departement voor
Gemeente Zaken

EEN WETSVORSTEL TOT
AANVULING VAN DE
GEMEENTEVERORDENING
VAN
METROPOLITAN TORONTO

De Regering van Ontario stelde aan de Wetgevende Vergadering voor het volgende toe te voegen aan de Gemeenteverordening van Metropolitan Toronto:

"De Metropolitan Raad mag geld bestemmen voor en bijdragen verstrekken aan de Toronto Vervoers Commissie in zulke bedragen en op zulke voorwaarden en condities als de Raad redelijk beschouwd om de kosten te bestrijden van het gratis of voor gereduceerde prijs beschikbaar stellen van vervoer voor inwoners van de Metropolitan Area in de leeftijd van 65 jaar en ouder, of voor elke groep of groepen van zulke personen."

the Hon. John Robarts
Prime Minister of Ontario



A WOULD-BE BOWER: Missy the dog is proving that she is really a boy's best friend. When David Wendover of Oakville, Ont. can't find anyone to

play hockey with he can always count on Missy to play goal in his backyard skating rink.

Wij gingen op reis

door JOHN BOSGRA

Toen wij in 1951 naar Canada emigreerden, vestigden we ons in Alberta. Spijt hebben we daar nooit van gehad. Vooreerst heeft Alberta, naast Zwitserland, het mooiste klimaat van de wereld, 2000 tot 2200 uren zonneschijn gemiddeld per jaar is wel iets om mensen, die in een vochtig zee-klimaat, met veel mist, regen en harde wind leven jaloers te maken. In de tweede plaats heeft men bijna overal in Alberta het gezicht op de trotse Rocky Mountains, die zich met hun met eeuwige sneeuw bedekte kruinen hoog verheffen. In de derde plaats is Alberta, wat natuurlijke bronnen van welvaart betreft, een van de rijkste provincies van Canada. Nu wil dit helemaal niet zeggen, dat Canada, wat natuurschoon enz. betreft niet heel wat meer heeft aan te bieden dan alleen de provincie Alberta. Canada is meer dan 300 maal zo groot als Nederland en wat natuurschoon betreft is Canada als geheel aan prachtig land. Denk alleen maar aan de duizend grote en kleine meren; de vaak snel stromende rivieren; de bruisende watervallen enz. Het is alleen maar jammer, dat men in de eerste jaren van het verblijf in het nieuwe vaderland van al dat mooie buiten eigen provincie weinig kan profiteren. Vooreerst moet men een bestaan opbouwen en voor hoofden van gezinnen die de middelbare leeftijd al gepasseerd zijn, is farmen dan nog het beste, omdat men nu eenmaal in andere bedrijven liever jongere krachten neemt, vooral omdat die zich met de taal veel vlugger aanpassen.

Maar een farmer is — vooral met mixed farmen — 365 dagen in het jaar aan zijn werk gebonden en daardoor kwam het dat wij in geen jaren tijd konden vinden om iets meer van ons mooie, grote land buiten eigen provincie te zien. Als men in een groot land woont kan men ook niet verwachten dat al de kinderen, als ze het ouderlijk huis verlaten, allen dicht bij de ouders blijven wonen. Zo kwam het dat de oudste van de jongens al spoedig naar Ontario vertrok en daar trouwde; de oudste van de meisjes naar Vancouver trok en daar na enige tijd in het huwelijk trad, terwijl een ander van de meisjes enige tijd later naar haar boyfriend in Venezuela vertrok en daar trouwde. De grootheid van deze afstanden maakte dat wij bij geen van deze huwe-

lijken van onze eigen kinderen tegenwoordig konden zijn. Nu kan ter geruststelling worden gezegd, dat deze getrouwde kinderen later in hun vakanties ons wel kwamen bezoeken, maar dit neemt niet weg dat wij ons wel eens op de hoogte wilden stellen van hun levensomstandigheden in hun, voor ons vreemde omgeving. De enige mogelijkheid om daartoe te komen was om de farm te verkopen, hoe moeilijk het dan ook is om af te zien van wat men over de jaren met noeste vlijt heeft opgebouwd. Overigens kan niemand zeggen dat een welverdiende rust misplaatst is wanneer men de 70 al is gepasseerd.

Na de verkoop van farm, vee en equipment was de weg vrij om onze kinderen die veraf wonen eens met een bezoek te verrassen. We besloten om eerst een reis naar Ontario te ondernemen, waar niet alleen onze oudste zoon met zijn gezin woont, maar ook een zuster met haar gezin, die we in meer dan 20 jaar niet hadden gezien. We besloten om de reis te maken in de tijd wanneer de vakanties in full swing waren, er was dan zeker gelegenheid om met elkaar wat rond te kijken, dus zeg in juli.

Persoonlijk voelden wij er meer voor om de reis per trein te maken, maar omdat moeder de vrouw slecht tegen lange treinreizen kan, was het toch beter om contact op te nemen met één van onze luchtvaartmaatschappijen. Door de lucht is niet alleen de kortste maar ook de goedkoopste weg, omdat de luchtvaartmaatschappijen in Canada zo vriendelijk zijn om degenen die 65 jaar en ouder zijn de reis voor half geld aan te bieden. Dat geldt alleen voor reizen binnen de grenzen van Canada. Men moet dan een bewijs inleveren dat men 65 jaar of ouder is, 3 dollars betalen, en men ontvangt dan een kaart die ook later geldig is. Het enige bezwaar dat hieraan verbonden is, is dat de passagiers die het volle reisgeld (fares) betalen voorrang hebben als de vliegtuigen volgeboekt zijn. Meestal is dat geen bezwaar, maar omdat wij tijdens de vakanties op reis gingen en het ook nog trof dat de beroemde "Calgary Stampede" in volle gang was, werden we hier direct mee geconfronteerd. Nu hadden wij natuurlijk weinig zin

om een tijdlang in Calgary te wachten en daarom informeerden wij hoe de situatie in Edmonton was. Daaruit bleek dat dat de planes in Edmonton niet volgeboekt waren en daarom besloot wij om met een "Airbus" (kleine plane) naar Edmonton door te reizen. Dit gaf weer veel drukte om de tickets te veranderen, want die zijn maar alleen geldig voor de route die men vliegt. We konden spoedig vertrekken en dat was maar goed ook, want we wisten dat we geen tijd te verliezen hadden. In Edmonton aangekomen was het weer een heel gebeente, door al de lange hallen en kantoren, om de tickets voor de reis naar Toronto in orde te maken, en zo gebeurde het dat wij nog net in het vliegtuig op tijd konden instappen.

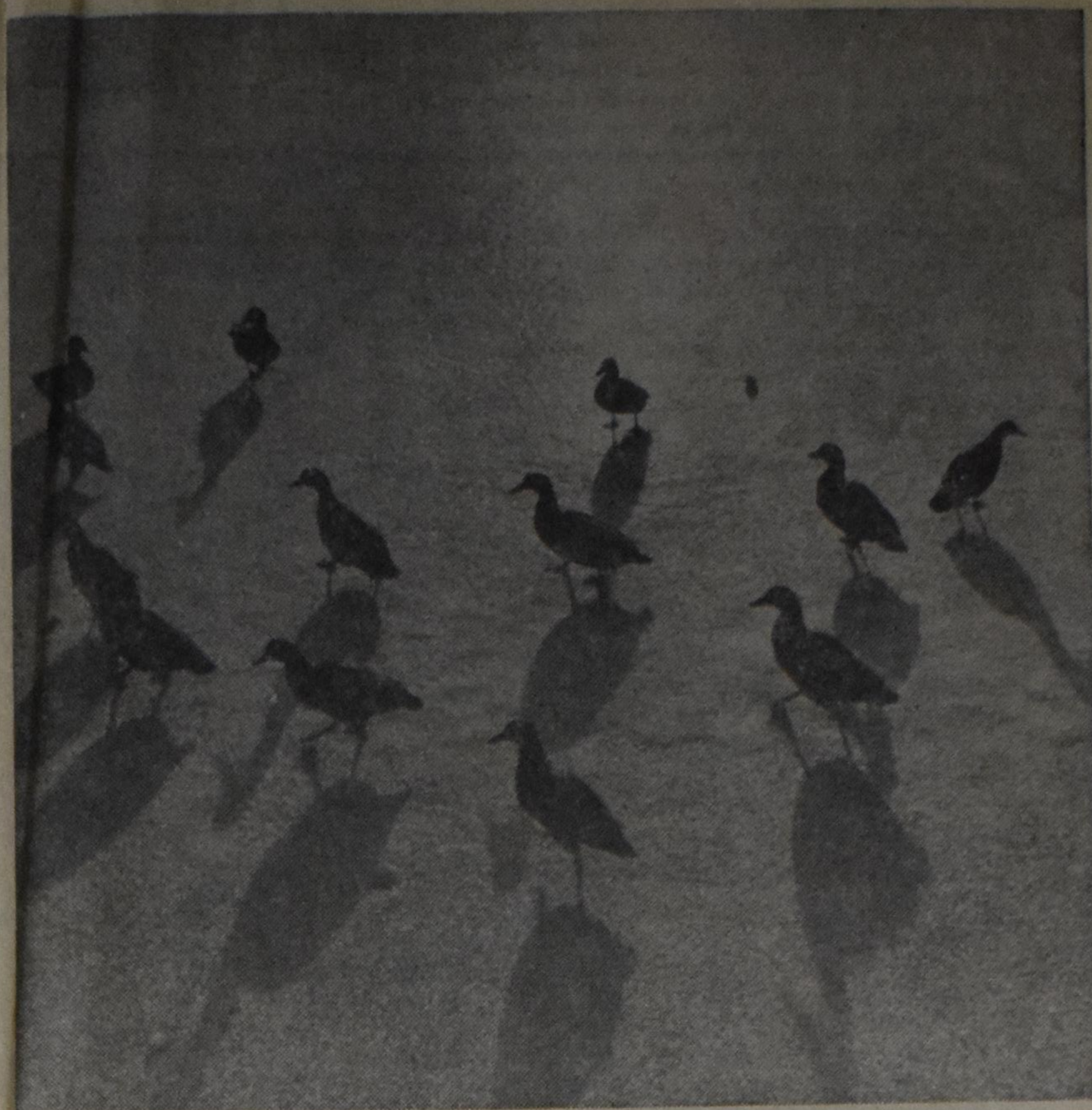
Reizen per vliegtuig is geweldig mooi. Als het weer kalm is voelt men haast niet dat men reist, en om je heen, met ongeveer 200 passagiers, is het een gezellige drukte. Feitelijk heeft men er nauwelijks begrip van, dat men zo hoog in de lucht zit. Tot Edmonton in het kleine vliegtuig hadden we een goed gezicht op het landschap. Dit was niet het geval met onze vlucht-reus. De grote vliegtuigen vliegen zo hoog, dat men anders niet ziet dan af en toe wolkenstapels onder zich. Daarboven is alles zonnig en men krijgt een goed idee, dat achter of boven de wolken toch altijd de zon schijnt.

Een vlucht van Edmonton naar Toronto duurt maar ongeveer 3½ uur, en de stewardessen zorgen er wel voor, dat het je in die korte tijd aan niets ontbreekt. Kort voordat de plane gaat dalen wordt aan de passagiers verzocht om de veiligheidsriemen om te doen; dit om stevigheid te produceren wanneer de machine mocht schokken wanneer hij met de grond in aanraking komt. In normale omstandigheden merkt men echter niets van stijgen, dalen of landen en zo arriveerden we, zo smooth als het maar kon, op het vliegveld bij Toronto.

Het spreekt wel vanzelf, dat de ontmoeting met onze oudste zoon, zijn vrouw en kinderen recht hartelijk was; maar dit betrof nog meer onze zuster, haar man, Mrs. en Mrs. Jan Schreiber van Glen Williams. Onze zoon en familie waren een paar jaar geleden nog bij ons geweest, maar onze zuster en familie hadden we in 20 jaar niet gezien. Na de eerste ontmoeting is echter alles weer heel gewoon en net of men nooit bij elkaar weg geweest is, maar dit neemt niet weg dat er over en weer heel wat is te vertellen. De conversatie duurde niet lang, want wij moesten door naar Bowmanville en zij terug naar Glen Williams, maar we beloofden hen spoedig te zullen opzoeken.

De weg van de Airport naar Bowmanville loopt over Toronto en Oshawa naar Bowmanville. Vooral rond Toronto komt men in aanraking met het drukke wegverkeer. De 6 lanes highways rond Toronto kunnen nog nauwelijks het verkeer verwerken. Mogelijk was het nu, tijdens de vakanties, wat extra druk, maar men is nog telkens bezig om uitbreidingen en verbeteringen aan te brengen. In zulk druk verkeer kan men het zich indenken dat het verkeer door de lucht veiliger is dan langs de weg! Oshawa is een van de centra's van de "General Motors" fabrieken en een stad van tegen de 100.000 inwoners. Langs deze weg ziet men af en toe een glimp van Lake Ontario, dat zo groot is dat men heel Nederland er maar zo in kan deponeren!

(Wordt vervolgd)



QUEEN'S PRINTER HITS A WINNER

Beautiful photographs like this one by John Maller, appear in "A Year of the Land", a Centennial project of the National Film Board and the Queen's Printer. It became a best seller as soon as it was released in 1967, and a second edition was printed. (Financial Post Photo)

Gebruik uw hart en verstand

We werken nu vijf jaar voor C.R.W.R.C. in Korea. Gedurende ons verlof, voor een gedeelte ook in Canada doorgebracht, werd ons verschillende keren gevraagd: "Waarom werkt u in Korea? Waarom niet in India of Biafra, of Vietnam? We lezen in de krant zo vaak over de geweldige economische vooruitgang die Korea maakt. De mensen in India hebben onze hulp meer nodig! Het antwoord kan simpel zijn: Omdat de kerk ons naar Korea stuurt. Maar dat lost het probleem niet op. Waarom koos de kerk Korea? Waarom zou u dit werk steunen als u vindt dat de kinderen in Biafra uw hulp meer nodig hebben?"

Ik kan hier nog een paar vragen aan toevoegen! In 1969 konden we maar 300 patiënten financieel helpen bij hun ziekenhuis opname. Alleen in Seoul hadden een paar duizend mensen zulke hulp nodig. Ze kregen deze hulp niet. Niet omdat wij ze niet vinden konden of omdat zij ons niet konden vinden. Maar omdat we ze niet konden helpen. Hoe moeten we de 300 gelukkigen, die we kunnen helpen, kiezen? Ben ik God, dat ik kan zeggen: Jij mag gezond worden; jij moet maar ziek blijven en misschien dood gaan want het geld is op. Dagelijks is dat mijn taak.

Natuurlijk kan ik allerlei trucjes gebruiken om te vermijden, dat ik gewoon moet weigeren te helpen. Een dominee die mij vraagt een arm gemeentelid te helpen vraag ik om tien flessen bloed. Zonder verdere uitleg of hulp is het onmogelijk voor hem om die tien flessen te krijgen van zijn gemeenteliden. De Koreaan is bang om zijn bloed te geven. De dominee kan niet begrijpen dat ik met mijn nette pak, auto en airconditioned kantoor hem niet gewoon kan helpen. Hij begrijpt dat ik niet wil helpen en hij komt nooit terug. Ik heb geen nee hoeven zeggen. Maar is dit het tonen van Christelijke naastenliefde?

Vaak zegt men dat medisch werk zo effectief is als middel voor het verspreiden van het Evangelie. Dat vraag ik mij af. Althans in Korea is een dominee veel effectiever en veel goedkoper. In ons werk moet ik op zijn minst vier van de vijf mensen teleurstellen. Geen hulp mogelijk, geen geld. En de teleurgestelde denkt: 'Ik dacht dat Christenen arme mensen helpen. Geen geld? Och kom, die rijke West-

lingen zullen geen geld hebben om ons te helpen! Als dat Christendom is dan wil ik daar niets mee te maken hebben.' Is dat effectief?

En dit is dan alleen in Seoul. Denk dan nog eens aan de rest van Korea. Aan het armere India. Aan de kinderen van Biafra. Waarom helpen we ze niet allemaal? Ja, waarom geeft u niet meer geld?

Uw middelen zijn beperkt? Natuurlijk, daarom moeten we ons verstand gebruiken en ons niet alleen laten leiden door ons hart. Het moet afgelopen zijn met geven van aalmoezen. De bedelaar is meelij-wekkend. Hij heeft het koud, hij heeft honger. Dus hij heeft een oude jas nodig en een boterham? Nee, duizend maal nee. Morgen is hij dan weer koud en heeft hij weer honger. Zo blijven we aan de gang met dezelfde man. Nee, de man heeft werk nodig, zodat hij zijn eigen brood kan verdienen. De nood in deze wereld is zo groot, dat als u doorgaat met jassen en boterhammen uitdelen, de bedelaar morgen niet meer op uw stoep staat maar uw huis binnen dringt. Aalmoezen helpen niet. U hebt een geweer nodig of u moet werkelijke hulp geven.

In 1968 bracht ik voor C.R.W.R.C. een bezoek aan de Filipijnen. Het eiland dat ik bezocht leek mij rijp voor het communisme. Als de arme mensen daar naar de wapenen zouden grijpen om deze onrechtvaardige situatie te veranderen dan kan ik ze dat nauwelijks kwalijk nemen. Het West-matich aan de verkeerde kant staan omdat we tegen communisme zijn. Het enige dat we tegen die arme mensen zouden kunnen hebben, is dat zij geweld zouden gebruiken om in de toestand verandering te brengen. Dat zou onvoldoende zijn om als Christen aan de kant van het Westen te vechten.

Daarom moeten we zo'n situatie in de Filipijnen, in India, in alle arme landen voorkomen. We hebben weinig tijd. De nood is geweldig. De middelen zijn beperkt.

Daarom moeten we ophouden met aalmoezen geven. Als ik hier in Korea zat om 300 mensen financieel te helpen bij ziekenhuis-opname en om duizenden het zelfde voorrecht te weigeren dan ging ik

morgen naar huis. Ik ben God niet, dat ik die keus zou kunnen maken.

Wij zijn hier niet om 300 mensen in het ziekenhuis te helpen. Op die manier kan ik geen Christelijke naastenliefde tonen. Wij zijn hier om alle arme mensen te helpen. De middelen die mij ter beschikking staan zijn beperkt. Daarom is die ziekenhuis-opname maar een bijkomstigheid. Het beetje geld dat wij hebben moet gebruikt worden om de mensen hier te tonen hoe ze zichzelf kunnen helpen. Voor een patient de ziekenhuiskosten betalen, ook als hij dat nodig heeft, daar is niemand mee geholpen. De patient zelf niet, want morgen heeft hij dysenterie omdat hij zijn water niet kookt. Zijn buurman niet omdat we die hulp moeten weigeren omdat het geld op is.

Hulp heeft alleen zin, als ons dat helpt, ons doel om alle mensen te helpen, te bereiken. Als die dominee, die om hulp vroeg, er in slaagt tien bloed-donors te vinden in zijn gemeente, dan betaalt hij in wezen zelf voor de opname. Zo veel zijn tien flessen bloed waard. Daarom nemen we soms genoeg met drie flessen bloed en betaalt C.R.W.R.C. de rest. Die drie flessen zijn een eerste stap in de goede richting. De volgende stap is niet tien flessen. Maar een fles bloed per maand bijvoorbeeld. Patient of geen patient, het kerkje geeft een fles bloed per maand. Zo bouwt men krediet op voor de tijd als er een patient is. Zo raakt men gewend aan sparen, aan geneeskundige verzekering, enz. Zo leert men zijn eigen problemen op te lossen.

Wist u dat er in tropische landen meer mensen dood gaan aan ziekten die voorkomen kunnen worden, dan aan ziekten die alleen in een ziekenhuis kunnen worden genezen? Waarom geeft u dan gemakkelijker geld voor de behandeling van een patient in een ziekenhuis dan voor het salaris van iemand die de mensen leert hun water te koken? Waarom geeft u gemakkelijker geld voor voedsel voor mensen die honger hebben, dan voor een landbouwkundige die de mensen leert hun eigen voedsel te verbouwen? Dat laatste is veel goedkoper! Dat is veel effectiever. Dan kunnen uw beperkte middelen een werkelijke bijdrage leveren tot oplossing van de nood in deze wereld. Dat is Christelijke naastenliefde in de tegenwoordige tijd.

Dr. D. J. Mulder,
I.P.O. Box 2441.
Seoul, Korea.

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NEDERLAND

Neemt men wel een besluit, dat de priester mag trouwen, dan zullen de moeilijkheden met de Pausen de Curie zich nog toespitsen. Nu reeds was de nuntius, die Rome in ons land vertegenwoordigt, ondanks een herhaald verzoek niet aanwezig. Een groepering, "Waarheid en Leven" genoemd, spreken namens 1500 priesters, keert zich

Niet te ontkennen valt een vrijzinnige tendens waar te nemen in de stemmen die om verneuwingsroepen.

On

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dit was dan 1969

A circular illustration of the Moon, showing craters and a dark, textured surface. The word 'MAAN' is written in bold, capital letters across the center of the circle. A horizontal line, possibly representing a telescope or a beam of light, passes through the middle of the circle.

Mémoire d'octes in 1969

* Guerrillastrijd in 1969

- Aanstroven van Arabische commando's

☐ Staatsgreep in 1969

Landen met grote slaktingen in 1969

○ Gelddevaluatie in 1969

 Kommunistische Unionen

Landen van de NAVO en landen verbonden in een ander Westers defensie-

Music: An intrusion in Reformed Worship

by HOWARD SLENK *)

II.

In the seventeenth century, sensitive worshippers objected to hearing madrigals and dances played in such close conjunction to the sermon. Prominent pamphleteers like Constantijn Huyghens insisted that if the organ were to be used on Sunday, the organist should play psalms and hymns and lead congregational singing as well. The Calvinist consistories gradually and grudgingly accepted the organ as a musical instrument for use in church. The point here, however, is that the prelude and postlude were originally recitals. Substituting psalms for madrigals does not automatically make the prelude and postlude an integral part of worship. They remain recitals during which people promenade in or out of a building, and this is essentially what they are today. Only when congregations insist that all music in church carry forward and intensify worship, will prelude and postlude become events that are liturgically significant.

The suggested changes may sound like rather radical, impractical suggestions. But if we are to have music in our services, and I am not at all convinced that we must have it, then it should be consistent with our ideas of worship. I make a passionate plea for mind in church music, that the sounds of our organs and choirs may reflect thought, rather than the unthinking acceptance of meaningless, empty traditions.

When should the choir sing?

The most important function of the choir is leadership in congregational singing. Many church choirs are so preoccupied with preparing an anthem each week that there is no rehearsal time left for the preparation of the hymns. A choir that has rehearsed the correct tempo, phrasing, and dynamics of a hymn will lead and excite a congregation. Organist and choir working together can make congregational song a liturgical climax. Our rich inheritance of psalms and hymns deserves this weekly care and attention.

The choir will also sing alone. If this event is to be an integral part of the service, then the anthem is not going to be the most important contribution our choirs can make. For the anthem degenerates far too easily into a type of special music, sung at a particular service because the choir has been working on it for a few weeks and it's time for them to sing again. If choral music is to carry forward our worship, then it will do this most effectively if the choir sings one or more items in the actual order of worship: a call to worship, a prayer response, or a reflection on God's law. There is absolutely nothing "special" about this music, for instead of entertaining the worshipper, the choir is representing him.

Not that anthems must be eliminated altogether. The anthem can contribute effectively to worship if it has an organic relation to the rest of the service, such as a sermon anthem, or one that asks for forgiveness after the reading of the Law, or one that celebrates a season of the church year. And there is no law that stipulates when the anthem should be sung in the service; its placement should depend entirely on the relationship of its text to the other elements of the liturgy. Let the place of the anthem in the service at least show that someone has taken the trouble to think about its role.

II.

I repeat the plea for mind in church music to introduce the second point: Who should perform the music? Why is it that our Reformed denominations demand mind of their ministers, teachers, and other leaders, but not of their musicians? Any person who has had a few lessons is allowed to practice his mistakes during divine worship, at the expense of litur-

gical beauty not only, but at the risk of destroying our heritage of sturdy congregational song.

Since it appears that leadership at a denominational-wide level will not occur, it is our congregations, under the leadership of their ministers and consistories, that must demand thought from the church musician. Then perhaps the mindless meanderings that we are confronted with each Sunday will disappear. The training of mind is a long and costly process, and our churches must be prepared not only to demand it, but also to finance it. This is the crucial step out of the swamp. Without it there can be no real progress. Unfortunately, instead of a sense of responsibility in our leaders, one meets a "hands-off-the-war-department" policy. This must change. It is difficult to understand why the leaders of the Reformed churches in America, who have struggled to keep the church a bastion of doctrinal and moral purity for over a century, have been so unconcerned about the liturgical purity of public worship.

For music in church is liturgy, say what you will.

Most ministers and consistories feel themselves incapable of giving artistic guidance to the music program in their church, and this cannot be expected of them. But there must be a sense of responsibility that will look for guidance. Leadership of the church music program should be given to one person in each congregation, a musician, either organist or choir director, or (preferably) a combination, but above all a person who has been musically educated and who is capable of responsible artistic leadership.

Although the number of qualified church musicians is not legion in Reformed circles, the few we do have should be given the opportunity for leadership that they deserve. If the Reformed church in America at last awakens to its liturgical responsibilities, perhaps Reformed young people who are artistically gifted will be encouraged to work within the church, instead of away from it.

(To be continued.)



From the Mail box

REACTIONS SPEECH REV. MANTEL ON CHURCH ORDER & CHURCH DISCIPLINE

Thank you, Rev. Mantel, for your stand on church order.
Alb. O.

... thank you for your firm position against our present Church-Order. In times past and in the present Church Discipline has often been misused at various occasions. It has been used sometimes to hit people, pretending to be a loving, wholesome, saving procedure. Church Order has become a dangerous tool because of little limitations, subject to the feelings and whims of the office bearers. There are indeed left overs from the Roman Catholic church which ought to be corrected. More down to earth forms of church discipline in the Christian Reformed Church are needed.

In the Form for Excommunication I read: "... not to keep com-

pany with him (that is the person to be excommunicated - ed.) to the end that he may be ashamed; yet count him not as an enemy, but at times admonish him as you would a brother." This is a ridiculous, cruel, and wicked statement. If it were possible, the office-bearers of the Church would like to burn such a person at the stakes, hang him on the gallows, behead — in short, murder him instead of agreeing with him.

Perhaps you will have a trying time, people try to keep you silent or persuade you that you are wrong ...
Ont. W.

... I can see your point very clearly. I believe that our church is wrong in this respect. Roman Catholics teach that those breaking with the R.C. Church are lost on earth as well as in heaven, because of the R.C. dogma that there is no salvation outside of the church (read: R.C. Church). I think it is obvious that the R.C. Church teaches that an excommunicated person is lost for eternity. With the Christian Reformed Church, however, it is different. We recognize believers in other churches. Therefore, the Church Order should be changed. However, I think it is not correct to bring this up at an elders conference. This should be done in a consistory meeting, classis, or Synod. To discuss this at an elders conference can cause a great deal of confusion. I agree with what you said, Rev. Mantel, but you did not do it at the right place. I hope you will discuss this at the right place, and you may be sure of my support.
Ont. L.

BACK TO GOD HOUR MARKS 30TH ANNIVERSARY

(Chicago) Thirty years ago the first broadcast of the Back to God Hour was broadcast and has since been aired weekly without interruption. The first full-time radio minister of the Christian Reformed Church was the late Dr. Peter Eldersveld. Today the Christian Reformed Church uses five speakers in as many languages for its international radio ministry.

The English program is produced in three editions: a 30 minute version, a twenty-five minute version, and an overseas release. Three hundred stations make up the network in the United States and Canada and some of them are top of the line broadcasters. A network of 40 stations carries the broadcast throughout the world. In addition, a seventeen station network carries the broadcast in Australia.

Weekly messages are also aired in Arabic, Spanish, French and Indonesian. On October 1 there began a seven-day-a-week broadcasting service from Trans World

Radio on the Island of Bonaire. These are beamed into the Far East in English, Portuguese and Spanish.
(RES)

CALIFORNIA DISTRICT ATTORNEY RULES THAT BIBLE DISCUSSIONS ON SCHOOL LAWN NOT ILLEGAL

(Grand Rapids, Michigan) A high school student in Fremont, California was telling others of his faith in Christ on the school lawn during recess. A faculty member overheard him and reported it to the principal. The principal asked the boy to stop the discussions. When the boy refused the principal wrote to the parents: "The state's education code prohibits the teaching or instruction of any sectarian or denominational doctrine, directly or indirectly, on the public campus." However, the district attorney ruled that conversations on the lawn "do not interfere with normal class operations." The boy may continue the discussions.
(RES)

George Clutesi Indian Author and Artist

by Vera Fiddler.

(Canadian Scene) — With two best-sellers published in the last two years, George Clutesi of Port Alberni, British Columbia, has become Canada's best-known Indian author.

The first book, *Son of Raven, Son of Deer*, written in crisp, lyrical prose and strikingly illustrated with ink drawing by the author, is a collection of fables handed down from the Tse-shaht tribe, to which he belongs. Published by Gray's Publishing Limited, Sidney, the first printing was sold out in five weeks and to date some 76,000 copies have been sold, many to British Columbia schools. Last year the book was chosen by the British Columbia Board of Education for use in their Language Arts Program, the first time a book by an Indian has been adopted as a school textbook in Canada.

Encouraged by this success, Clutesi, who left school in Grade 7, wrote and illustrated his second book, *Potlach*. It is a description of the ancient ritual of the potlach and reveals the drama, mystery and purpose of these great gatherings, described by Clutesi as "one of the loveliest events of the Indian people". Now he is working on another book to be called *Stand Tall My Son*.

The 65-year-old Clutesi is also an artist of some note. He was the youngest son of the youngest brother in his father's family, which, according to Indian custom, gave him a low status and caused him to turn to painting at an early age. Befriended by Emily Carr, the famous painter of British Columbia's rain forests, Clutesi was encouraged to paint the old Indian legends. When Emily died, she left her unused paints, brushes and canvases to him. He is proud of the fact that many of his paintings, exhibited in Victoria and elsewhere, were done on Emily Carr canvases. His contribution to the Canadian Indian Pavilion at Expo 67 in Montreal was a striking mural depicting the wolf, killer whale, lightning snake and thunderbird, painted in oils on cedar wood.

"I just want people to understand and recognize the Indian," Clutesi says. With this in mind, he teaches Indian culture to public school children in Port Alberni and conducts night classes for adults in Nanaimo. He gave a similar course in Victoria a few years ago, the first to be given anywhere in Canada. He is in demand as a speaker and when he recites the old legends and speaks of the days when the Indians were "a happy, singing people," his listeners realize that Canadian history goes back long before the coming of the white man.

IT CAN BE DONE

S70 Writing Contest Sponsors Needed

In order to reward winners of the S70 Writing Contest prepared by the World of Young Writers department of this weekly, we need the help of all who are interested in helping to make this contest a success.

Before the deadline of April 1, 1970, we hope to have raised an amount of \$300 in cash and books. We need the help of a number of businessmen, who are willing to donate \$5.00 or more towards the S70 Fund. Your business name and address will be mentioned in a list of sponsors.

We also anticipate the help of individuals, willing to donate \$1.00 or more for this purpose. At regular intervals between now and April 1, Calvinist-Contact will publish the gifts received. This allows everyone reading this weekly to participate in the excitement connected with reaching a goal with a deadline. It also allows winners of this contest to receive a worthwhile prize with which they may further their education.

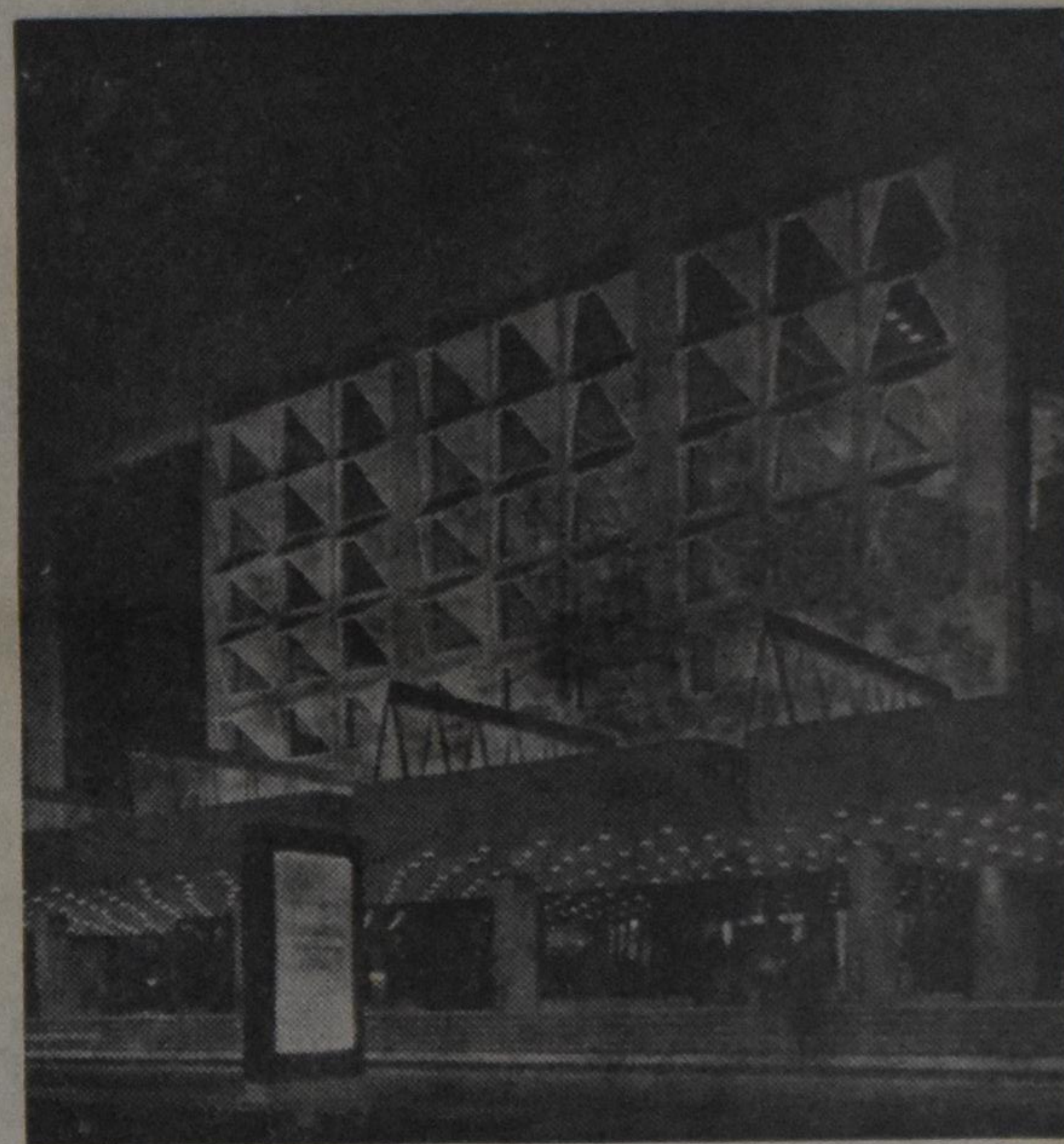
Help us help the creative young. Address all gifts to the World of Young Writers, S70 Sponsor Fund, Calvinist-Contact. In Canada: P.O. Box 312, Station B, Hamilton, Ont.; In the U.S.A.: 1530 Valley N.W., Grand Rapids, Mich. 49504.

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Goal (by April 1, 1970)	\$300.00
We gratefully acknowledge receipt of the following gifts from sponsors:	
From Baker Book House, 1019 Wealthy Street, Grand Rapids, Mich., Gift Certificate to a winner, in the amount of \$25.00.	
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From S.M.B., \$2.00. From two individuals wishing to remain anonymous, each \$5.00.	
Total received: From businesses (in books)	\$63.70;
From Individuals	\$12.00;
Total both	\$75.70.

Thank you to all, and \$224.30 to go.



THE 1967 CENTENNIAL CONCERT HALL IN WINNIPEG is part of a downtown complex which includes a planetarium (already finished), the Museum of Man and Nature, the Science and Research Centre, and the Manitoba Theatre Centre (all under construction). Now a number of ambitious projects are planned by nearly 100 municipalities to celebrate the province's centennial year, 1970.
(Financial Post Photo)

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FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

Reaction from Holland

The Rev. Martin Kuiper of Donkerbroek, Holland sent me a letter. I agree with him that its contents should be known on this side of the ocean. This minister of the "Gereformeerde Kerken" is being bothered by what is going on in that denomination. He makes plainly clear that the churches live in a dangerous situation.

However, he was badly hurt when he read that the Orthodox Presbyterian Church in America had cut ties with the Reformed Churches, and that the Christian Reformed Church is asking itself whether the Reformed Churches in Holland can still be regarded as sister churches. It is exactly this point which moved this pastor to utter his opinion. I quote, "First of all I would like to place on record that I pity the resolution of the O.P.C. And I would like to urge the C.R.C. not to follow this example. Of course, in our churches many things develop in the wrong way, even in an apostate direction. But, on the other hand, there still is in the Reformed churches a number of people, who disapprove of this situation, and are opposing it. I think here of the 'Vereniging van Verontrusten,' who as a movement don't have my approval, but whose criticism is often in the right place. But I think, too, of the many children of God which are not organized, but plainly disapprove."

"It is on account of these people that I beg you not to sever the ties with us. We need your churches! Don't leave us alone!"

"Many things are going on in our churches. On the one hand the modernistic approach in the 'top'; on the other hand the battle to keep the faith delivered unto us once for all. It is this last group that badly need the sister churches abroad. And therefore I say, brethren, pray for us; brethren, stay with us; brethren, fight with us." End of quote.

In closing the writer stated, that as a minister of the churches in the Netherlands he had made this problem known to a colleague minister in our churches in the States and Canada. He was sure that God will bless this all.

I wanted to do justice to this honest and emotional reaction from Holland by publishing it. I cannot remember that this side of the matter was ever emphasized in our ecclesiastical and non-ecclesiastical papers. However, whether denominations, judging their mutual relationship to each other, can be guided by desires living in the hearts of "bezwaaarden" is a completely different matter.



Jesus' Purification and Presentation

It is just startling to read in Luke's report (ch. 1:22-24) that the child Jesus needed purification. We can impossibly be mistaken. Luke states that the time had come to do what the Law of Moses commanded. Leviticus 12, the law involved, gives us full information. Mother and child need purification because since Adam's fall man is being born in sin. Although we believe that our Saviour was conceived by the Holy Spirit, we have to take it that He was regarded as an unclean baby, covered with inherited sin. He had to be purified. Even the sacrifices had to be brought to set him free. Do you realize how marvellous this was? He took upon Himself our impurity that our inherited sin would never keep salvation away from us. Therefore He wanted to be regarded and treated just like anyone of us.

But also the presentation played a role in Jesus' childhood. Luke reports, "So they" (Joseph and Mary) "took the child to Jerusalem to present him to the Lord. This is what is written in the Law of the Lord: Every firstborn male shall be dedicated to the Lord." (Exod. 13). Our Saviour wanted to become a firstborn son for us;

but also this by love driven desire had its terrible implications. After the deliverance from Egypt God made all firstborn sons of Israel His particular servants for the work in the tabernacle. However, the sin of the people committed in the worship of the golden calf had made this impossible. From that time on the priests of God were taken from the tribe of Levi, while God still kept calling on every firstborn son, demanding that he would be presented to Him. We should clearly understand how sad such a presentation was. In symbolic language it spoke like this: Lord, I should serve Thee as a priest, but I confess that I am not worthy of it. Please, forgive my disability and accept my offering which I bring as the atonement of my sin.

All this is now to be applied to Jesus. He was presented to the Lord. He was treated exactly and correctly according to the Law.

Stand amazed, for this is deeper than we are able to grasp. Stand in awe and call out, "What a Saviour!" Realize the terrific responsibility you now have by Him, to serve your God gladly and willingly all your days. What a privilege that we may serve!

BENEDICTION

In several orders of worship the Benediction forms the very last act in the worship service. Rightly so: just after the doxology ("We stand to bless Thee ere our worship cease, and now departing, wait Thy word of peace."), the minister pronounces God's benediction upon the congregation. The expression comes from Latin: bene means "well," diction, derived from dicere, "to speak."



SCANNER

Three quotations from the Presbyterian Journal

A COMPARISON

Being born again is just as real as falling in love. When love comes, it cancels out self and a new person is born. The first thing that is necessary in the reduction of sin and all its harmful consequences is this change in people's inner nature. Religion calls it conversion. It is a new relationship with both God and man caused by a new faith received from Jesus Christ. — John Heuss, A Treasury of Faith.

YOU MUST BE INVOLVED

Don't call any strategy "evangelism" if you are not willing to try it. For evangelism is not a theory. It is not a concept. It is more than all of these put together. In the New Testament, the word is a verb, and a verb spells action. — Samuel A. Moffett in Christianity Today.

TAKE THREE LOOKS

In order to preach aright take three looks before every sermon: one at thine own sinfulness; another at the depth of human wretchedness all around thee; and a third at the love of God in Christ Jesus, so that, empty of self and full of compassion towards thy fellowman, thou mayest be enabled to administer God's comfort to souls. — Count Zinzendorf.

The bulletin of the Stony Plain C.R. Church, Alberta, carried a simple but eloquent poem:

THE CRITIC

A little seed lay on the ground
And soon began to sprout.
"Now which of all the flowers
around,"
It mused "shall I come out?"

"The lily is so fair and proud,
But just a trifle cold;
The rose, I think, is rather loud,
And then its fashion's old.

"The violet — it is very well,
But not a flower I'd choose,
Nor yet the Canterbury bell —
I never cared for blues."

And so it criticized each flower,
This supercilious seed,
Until it woke one summer hour,
And found itself a weed!

Will some churches merge? Here is what the United Church Observer has to say on it:

WE'LL TRY HARDER

The chief union negotiator for Canadian Anglicans expressed "great disappointment" at the unfavorable vote by British Anglicans on Anglican-Methodist union proposals in the United Kingdom.

But the Rev. Ralph B. Latimer, Anglican executive commissioner of the Anglican United Church General Commission on Union, said Anglican-United negotiations have not reached the same stage as had Anglican-Methodist negotiations in Britain, and the British decision would not directly affect Canadian negotiations.

British Anglicans voted 69% in favor of proposals for union with the Methodist — short of the 75% required. A simultaneous Methodist vote was 77.4% in favor.

The Archbishop of Canterbury, the Most Rev. Michael Ramsey, said he was sad and disappointed. However, he said, the vote was close enough "to look forward to the same proposals being put forward in the not-too-distant future."

Canon Latimer said that, in the Canadian negotiations, no set of proposals has yet been produced corresponding to those on which the two British churches voted. Such proposals were to be produced in Canada by 1972.

"We're not around the corner

HITHER and YON

FOR THE PROMOTION OF FRUITFUL STUDY

At the last held congregational meeting a stencilled sheet with the proposed new form for infant baptism was handed out. After the morning service the ushers will have more copies available for anyone who did not get one, and would like to study this. Our Synod has brought this proposed form to attention of the congregations for study. If any one has any comments or questions, please let your consistory know. We will try to share some of them with you on the bulletin.

Brockville, Ont. C.R. Church.

THE MAN SERVANT, THE MAID SERVANT, THE OX AND THE ASS . . .

The Consistory of the Dresden C.R.C. decided that it would be edifying if from time to time we would read some passage from the Bible which expresses God's will for our lives instead of the Ten Commandments.

UNDERSTANDING THE SCRIPTURES

Your pastor is concerned that the preaching of the Word should be received with joy and benefit. Proper preparations to receive the Word is essential. Therefore, when it is possible your pastor will place the text and those for the next week's sermons in the bulletin. It is our prayer that the head of the family will read the Scripture passages with the family during the week to help them prepare for the Word. Hopefully, many will also seek a different meaning for the passage, and mention this to me. Let us open the Word together!

Brooks, Alta. C.R. Church.

HOW CHRISTMAS WAS CELEBRATED BY THE FIRST C.R.C. OF KITCHENER, ONT.

A Special Newsletter from the House of Friendship:

There are times when all of us like to be at home with our loved ones. The Christmas Season is one of these times. This year again, many will not be so fortunate. There are men who have no home or loved ones, there are men who have chosen to forsake home and loved ones, and there are some who are not welcome at home.

Again this year we are planning to make the House of Friendship a "Home" away from home from these homeless men. Christmas dinner will be served with all the trimmings on Christmas Day, and if possible, we plan to give each a small Christmas present. Pray with us, that the men who come in for the fellowship and food will also invite into their hearts the Saviour, Jesus Christ our Lord.

Christmas Hampers: The House of Friendship gives emergency aid in the form of food hampers to hundreds of families during a year. In the month of November alone we gave away over one hundred and fifty hampers. Each year at Christmas we make an extra effort to help those who are in need. Last year a special Christ-

from any decision such as they were making. Our concern is getting our plans ready for consideration in 1972."

He said the Canadian Anglican Church is autonomous, although "we are not working in a vacuum" and the fate of union negotiations in any country affects union negotiations in others.

The British-vote might spur Canadian negotiators to "bend every effort" to drafting union plans which would be acceptable to members of the Anglican and United Churches.

mas Hamper was delivered to about 150 homes.

It takes loads of canned goods, fruits, bread, meat, turkeys, etc. to fill each hamper. Your practical help would be more than welcome. If at all possible, all donations in kind should be at the House of Friendship by noon, Monday, December 22. For more information phone 742-2517.

The Staff of the House of Friendship wishes each one a blessed Christmas and a Happy New Year.

WHERE A CHRISTIAN SCHOOL IS NOT WELL POSSIBLE

The Edson Christian School Society will begin a Saturday Christian School on January 10, 1970, at the Jubilee Jr. High School. Registration and Orientation will be on December 20 from 9-10 A.M. It will be for grades 4-9, with grades 4-6 and 7-9 meeting on alternating Saturdays from nine to noon. There will be no tuition fee and no homework. If you would like to send your children, be present at the registration.

(Edson, Alta. bulletin.)

HANDSHAKES

Discussed in Ottawa-East C.R.C.: The meaning of the officiating elder's handshake with the minister before and after the service was discussed and clarified.

a. The handshake indicates that the minister speaks and leads the service on behalf of the consistory and that the consistory (especially the elders) carry the full responsibility for the preaching and conduct of the minister at the service.

b. The officiating elder may not refuse to extend his hand to the minister after the service on account of personal disagreement with the sermon or service. (It was felt that the only exception to this would be if a fundamental truth of God's Word, like the deity of Christ, was denied. In such a case it would be the responsibility of all the elders to stand up and indicate their disapproval.)

c. Any disagreement with the minister's preaching or conduct during the service by the officiating elder or other member of consistory must be dealt with in consistory in the form of censura morum (mutual discipline).

Decided upon in Scarborough, Ont.:

The matter of the "handshake ceremony" came up again due to a letter was received from one of our members. It cannot be denied that the meaning of this gesture before and after the service is somewhat obscure and since it seems to have lost its value, it was decided to abolish this ceremony.

INTERESTING FOR ALL WHO SPONSOR KOREAN CHILDREN From the Korean orphans:

Dear sponsors,
We are all getting along. We are growing very well, by the love you send us every month. The pleasant summer vacation is over, and now it is fall.

The swallows which came to us in the spring will go back to the southern lands very soon. Today is Saturday and we came back home early. The flower cosmos is very beautiful in the garden. The sky is blue and looks higher than usual. It seems that our heart is somewhat felt lighter. I will study harder.

I am closing for today dear sponsors,

Love and prayers,
Jun Ki Soon.
Jun Ki Chul.
From the Whitby, Ont. C.R.C. bulletin.

IS IT COMING?

The Ontario Alliance of Christian Schools, through its Committee on Equality, presented a brief to the caucus of the Conservative party. The Alliance requests us to pray that God will move the hearts of the men in government so that they be willing to listen to the request of the Alliance: appoint a committee to speak with us regularly. This would be an important first step.

I may add to this that I received a letter from Mr. John Smith, M.L.A. (he is my representative in Ontario government and my fellow boardmember of the Hamilton chapter of the Canadian Bible Society). Mr. Smith writes of the deep impression which the presentation of the brief made on him and the members of his party: "Following the lengthy presentation by your Council, member after member rose to endorse the principles of the Christian School movement in Ontario." . . . "I earnestly believe that with prayer and continued effort, some form of Provincial recognition will be forthcoming," writes Mr. Smith.

— A. Kuyvenhoven,
First Hamilton C.R.C.

PENTECOSTAL INFLUENCES

A long discussion concerned the four members who had themselves rebaptized. The church council regarded the matter prayerfully and felt the need of a Synodical decision in the matter. No further decision was taken. The church council will regard the advice of Synod binding and will act accordingly.

Clinton, Ont. C.R.C. bulletin.

Grande Prairie, Alta. C.R.C. published this translated quotation:

QUOTATION

"When we receive 7 x 24 = 168 hours per week from God in which to work, sleep, eat, relax, look at the T.V., etc., then I do not exactly consider 2 x 1 = 2 hours per week too much in which to persevere in prayer, in the teaching of the apostles, the songs of praise, the sacraments and the almsgiving. Formerly people worked inhumanly long, had no free Saturday, no vacations, and they came to church twice for 1½-2 hours. . . I do not believe it belongs to the direct task of the church to provide for recreation. The mandate which Jesus Christ gave us is: Administration of Word and sacrament. Whoever leaves this or weakens it, breaks the church down and helps to promote the impoverishment of spiritual life." (Rev. J. Overduin writing in a Dutch paper; translated from the Dutch.)

TRY IT

No. 12

Slit-and-Teck belonged to the furniture of the tabernacle.

Solution No. 11:

RUTH (hurt)

Environment and School Results

by FRANK VOORHOEVE

Each year large numbers of children go to school for the first time. And each year, teachers classify these newcomers into youngsters of low, average or high intelligence. This judgement is usually based on the children's performance during the first few months at school and if their work does not come up to expectations, the teacher is apt to relegate the child to the "rather dull" category. Teachers also note that most so-called stupid children come from an environment which is usually referred to as lower class. The father often has had little or no formal schooling and the family lives in the poorer quarters or in tenements, often lacking even the most elementary comforts.

At first glance, all this seems cut-and-dried logic. Dumb children are youngsters who are no good at school and statistics don't lie.

It is indeed a fact that most children who do not get on at school come from the socially lower class, but is it correct to say that the one automatically follows from the other? A Dutch sociologist, Dr. Grandia says it isn't; he has something against jumping to the obvious conclusion. It might be a good thing, he said, if, for once, we did take something not for granted. He rejects the easy way out of classifying the newcomers into bright and dull, and he has made a list of factors which determine a child's performance in the classroom. There

are 22 such factors. Of these, only a mere 5 have anything to do with the child itself... a mere 5 on which a child's work in school classifies him as either dumb or bright. Seventeen factors remain, which may detrimentally affect his work and make him appear the dumb one. The majority of influencing factors can be traced back to the child's environment: its family and the neighbourhood in which it lives. And it is true that such factors could well be fatal to the child's development for they stunt the youngster's growth and destroy the chance that he might find a place in society for which his natural talents would have made him suitable. A sorry state of affairs indeed, not only for the child, but for society as well.

Our Dutch sociologist conducted a number of experiments, and arrived at the conclusion that financial circumstances or the size of the family were not primarily responsible for the future of the child. The central issue was whether there were books in the house, or whether the father was socially active, and whether the parents were really concerned with what their children thought and did. He pinpointed the reason why so many teaching experiments were doomed to failure: they were not aimed at the family or the child's environment outside the house, they were solely concerned with trying to improve the school itself.

Dr. Grandia failed to find any social injustice which might have explained the children's inferior performance at school. Education in Holland is open to everyone who wants to avail himself of it. But that is very often not done, simply because in a particular environment it just is not customary to do so. He realized that it was a matter of getting the parents on the teacher's side. The fathers and mothers have to co-operate with the teaching staff so that the child can be guaranteed the place in society to which it is entitled. A ten-year-plan was devised during which time the child can learn to make use of its abilities. For the first two years in nursery school, the child is taught to realize — the play-way — that it has a task in life. It learns to enlarge its vocabulary and to express itself without difficulty. In the course of the next six years at primary school the child's knowledge of language is further improved. At the same time the teachers have to see that the child is made to realize the need for further study. It should want to go on to secondary school as a matter of course. And in the final two years of the ten-year-plan the pupil is made familiar with secondary school teaching by having to work on set tasks without the aid of his teachers.

Right at the start of the ten-year-plan, parents are made part of the teaching process. To that

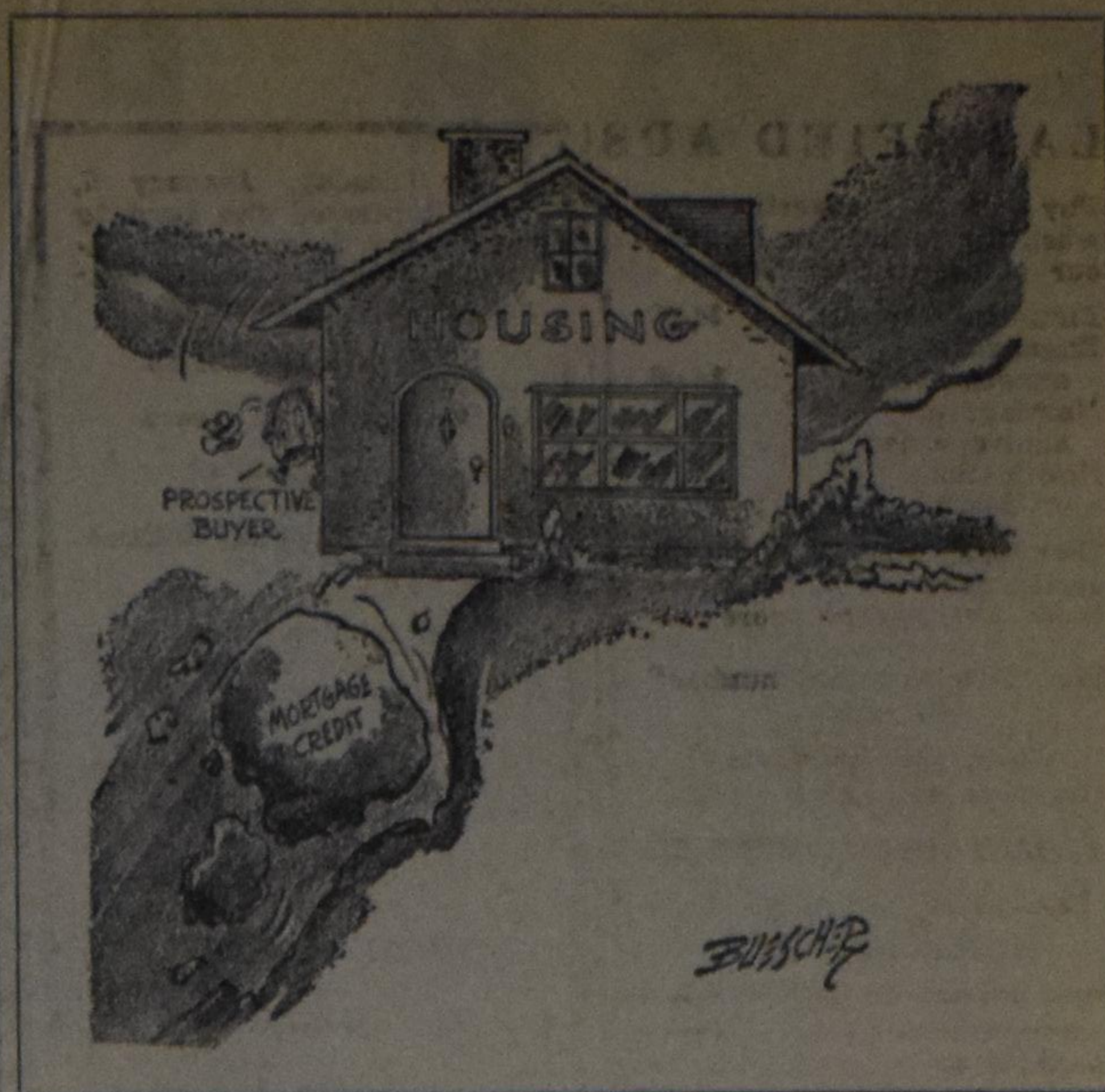
end, mother circles are formed so that the mothers learn to understand the significance of play and toys. They are told, for example, how to organize a birthday party so that the children learn something even then, without being aware of receiving tuition. Later, in primary school, teachers make time available to meet the children's parents to discuss any problems and perhaps also — let's say — "educate" the parents a bit more. Exhibitions are organized so that parents can see with their own eyes what changes the school is bringing about.

But that is not all. Parents are visited by educational experts, specialized in the fields of teaching and social work. Next there is a sort of liaison officer who is conversant with the neighbourhood and everything that happens there. He will try and get people more interested and perhaps even enthusiastic for what is happening in their immediate vicinity and he will try to get dwellers in a particular area let the children use clubrooms for doing their homework.

The plan does not lack in ambition. But it would not be worthwhile talking about at such length if nothing was done about it. One example of what is being done can be seen in the Dutch port of Rotterdam, with its prolific working class population. The City Council has ranged itself behind the plan with all the means at its disposal in the drive to carve out a better future for the children.

(Radio Nederland)

Worry is a thin stream of fear trickling through the mind. If encouraged it cuts a channel into which all thoughts drain.



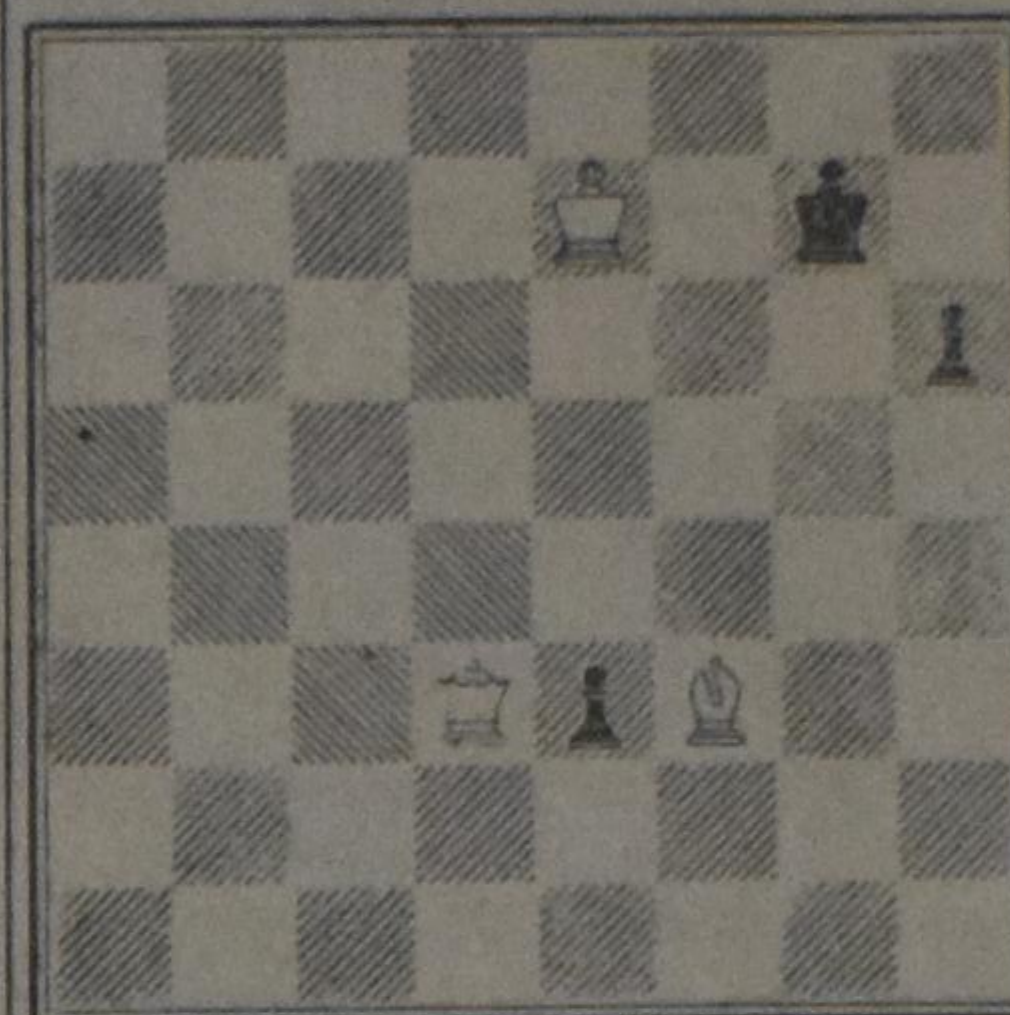
Let's Play Chess

Editor Mr. C. HESS

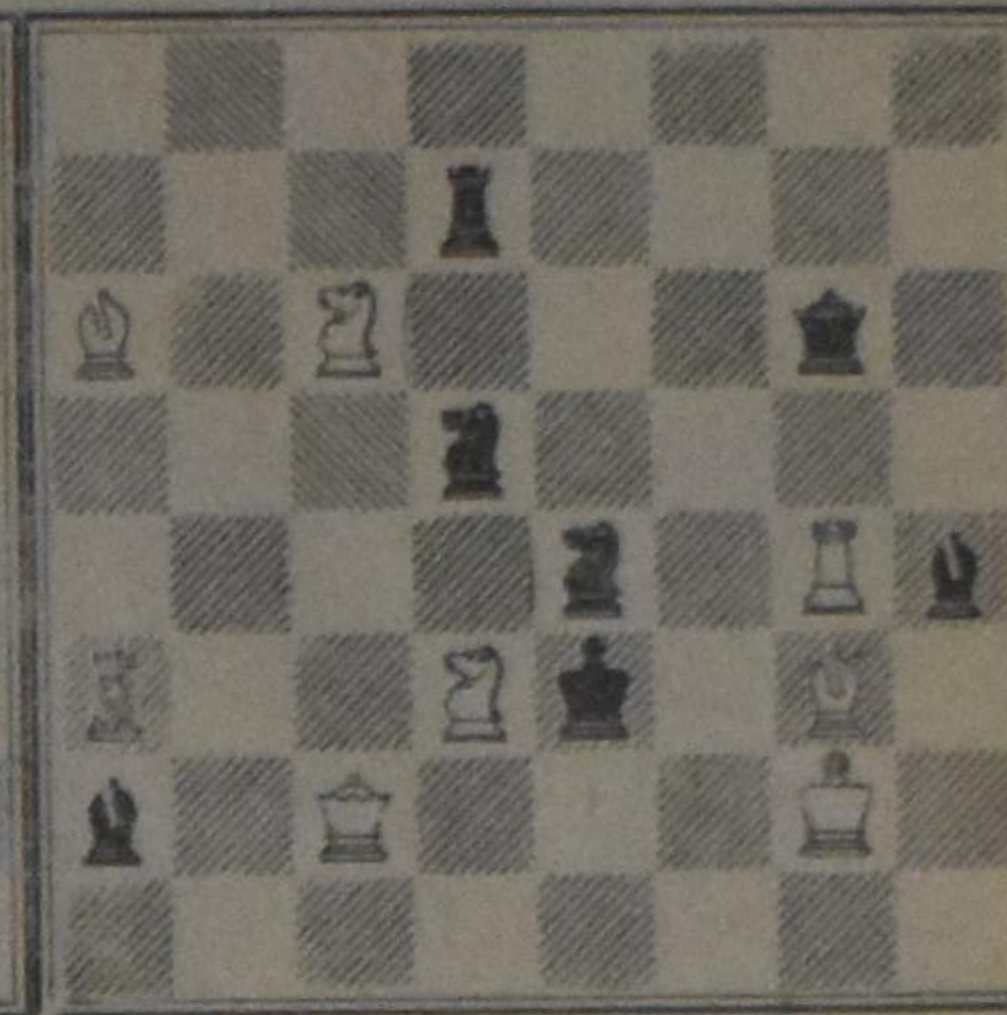
SECOND SERIES OF PROBLEMS IN JANUARY

Nr. 382
Author: F. Palatz,
France 1931
Black: 3 pieces

Nr. 383
Author: P. Layer, Canada 1969
Original
Black: 8 pieces



White: 3 pieces
White to play and mate in three moves. 3 points



White: 7 pieces
White to play and mate in two moves. 2 points

NOTES

- The second series of this month is harder than the first one. Both of the problems are interesting and enjoyable but before you have realized this you must have worked hard on them.
- Nr. 382 is a genuine French problem, fine as a miniature, but not simple. Or would you call it easy? Full solution, please!
- Nr. 383 is a real Layer, that means: this author takes nothing for granted. Although this problem has an uncommon multitude of variations, you may indicate only the key and the threat, if any.
- The deadline for the January solutions is the 20th of February (postmarked). For people outside of Ontario the date is five days later: February 25.

SOLUTIONS OF THE NOVEMBER PROBLEMS

Nr. 372 (Borgatti)

This problem has a motive our people could easily remember from experience in our contest. The Bishop should help the Queen in mating the black King by passing the critical square KN6 (critical because just there Q and B meet each other). 1. B-R7; 2. Q-KN6 and 3. mate: 3. Q-B2 or 3. Q-N1, depends on moves of the black King.

Nr. 373 (Martin)

The diagram is a bit confusing but the right solution proves that every single piece plays an individual role. The variations are very interesting. 1. R-B5, thr. 2. Q-N8 mate. 1. —, R-Q5; 2. QxR mate. 1. —, N-Q7; 2. NxKP mate, etc. Although rather easy, this problem is worthwhile.

Nr. 374 (Schneider)

Most of our contestants found the solution of this cute miniature. 1. R-N4, thr. 2. R-R4 mate. a. 1. —, B-K8; 2. R-R4 ch, B-R4; 3. RxB mate. b. 1. —, N-B6; 2. R-N5, NxR; 3. PxN mate.

Nr. 375 (Layer)

Layer's problem was not discovered by everyone. 1. N-B5 waiter. With the clover leaf: 1. XX, KxN/K-B7/K-K4; 2. Q-Q5/B-KB4/Q-KB8/Q-Q5 mate. However, the awkward alternative solution which spoils this good

problem quite a bit, was easily found by our experienced solvers.: 1. Q-QB3, K-K2 (forced); 2. B-QN4 mate. Layer does not want to leave the matter here. He brings the white Knight from Q3 to QR6 and the alternate solution is gone. XIX (anonymous)

1. Q-N3 ch, K-R1; 2. N-B7 ch, K-N1; 3. N-R6 dble ch, K-R1; 4. Q-N8 ch, RxQ; 5. N-B7 mate. XX (Lalli)

DUTCH

372. 1. Lh7, K onv.; 2. Dg6, K onv.; 3. Db1 of c2 mat.
373. 1. Tf5, dr. 2. Dg8 mat.
374. 1. Tb4, dr. 2. Ta4 mate. a. 1. — Le1; 2. Ta4 sch, La5; 3. Ta5: mat. b. 1. —, Pc3; 2. Tb5, Pb5; 3. c5 mat.
375. 1. Pc5 tempo. Neven: 1. De8, Ke7; 2. Lb4 mat.
XIX. 1. De3 sch, Kh8; 2. Pf7 sch, Kg8; 3. Ph6 sch, Kh8; 4. Dg8 sch, Tg8; 5. Pf7 mat.
1. Dh2 sch, Ke1; 2. Dg1 sch, Kb2; 3. Df2 sch, Ka3; 4. De3 sch, Kb2; 5. Dd2 sch, Kb1; 6. Kb3 en zwart ver-
Hest.



THE WORLD AROUND US

The Oil, the Monarchy, and Libya

On September first last year a coup overthrew the Sanusi dynasty in Libya and set up a military government. This may not sound startling because coups in underdeveloped countries seem to follow one another almost as regularly as the monsoon rain. Yet, this time the situation was a little different. Libya is not exactly poor anymore; the oil fields so far discovered consist of 4 billion tons of proven reserves. Fuel oil production doubled in four years and reached a record 125 million tons in 1968. Once the Cyrenaican fields are brought into production in 1971 total production could well reach 200 million tons that year. This would be one-third of the total production of North Africa and the Middle East, and would place Libya third in the world, behind the United States and the Soviet Union, of oil producing nations.

The tremendous amount of oil has produced a large number of foreign companies. At present there are 38 companies there, 24 are American and the remainder British or Western European. The Libyan government receives 900 million dollars in oil royalties a year. And the end is not in sight yet; with the closing of the Suez Canal, Libyan oil became cheaper than that from Kuwait since that oil had to be transported around Cape of Good Hope.

King Idris had also provided his subjects with good social legislation. The money from the oil royalties increased the per capita income from \$40 in 1950 to over \$1,000 in 1968. State hospitals were offering free medical care and the ratio of one doctor for every 2,500 persons was one of the best in the region. One hundred thousand low-rent apartments were being built to provide decent housing for the workers. Three thousand miles of new roads had been built, the electric power capacity had been tripled, and 20 urban centers had been provided with drinking water.

Nor was education forgotten. While the students in primary and secondary schools numbered only 45,000 in 1951, this was increased to 300,000 in 1968. Eighty-five per cent of the school age children were attending school, while adult illiteracy dropped from 81 per cent in 1954 to 60 per cent in 1968.

Yet, when the coup took place on September 1, there was rejoicing in the country. No one rose up to defend the monarchy which had done so much for the people.

The reasons for this are trifold: the inequality of the division of the oil benefits; the alienation that existed between the king and his people; and, most dangerous of all, the growing militant nationalism that is sweeping the country. The first reason also gives a good indication of how misleading statistics can be. Although it is true that the per capita income is now more than \$1,000 annually, the annual income of the peasant is less than \$45. The benefits from the oil find thus only reached a small number of people but gave them astronomically high incomes, while the peasant received little or no benefits. The oil industry only employs two per cent of the labour force, and will never, even under the best of circumstances be able to employ more than five per cent. Indirectly maybe another ten per cent or so will derive benefits from the oil, but the great majority of the people will not. They know this, and the resentment it caused made for the rejoicing when the king was overthrown.

King Idris had never been that popular with the majority of the people. He had been the political and spiritual leader of Cyrenaica, now one part of Libya, and was placed on the throne by the British and Americans. Obviously grateful to them, he gave in 1958 permission for British planes and ships freedom of access to Libyan territory. In 1954 these privileges were extended to the United States, which also obtained extra-territorial status for its large air force base (called Wheelus Field) on the outskirts of Tripoli.

At first King Idris had endowed his country with a federal system of government which left considerable autonomy to each of the three provinces. But when oil was discovered this changed. In 1963, two years after the first oil shipment, a unitary state with tight central controls was instituted. As the royalties from the oil fields increased, so did the number of corrupt loyal followers, and the king became more and more isolated from his people.

He was aware that nationalism was sweeping the Arab world and tried desperately to prevent Libyans from catching the disease. Anyone who was politically suspect was forbidden to travel outside the country; news agencies were tightly controlled and the local press restricted to publishing official communiques. Foreign correspondents were forbidden to enter the country unless they could offer sufficient guarantees of their 'objectivity.'

But it is difficult to try and isolate a country in today's modern world. Students had to be sent abroad to further their studies; technicians and teachers had to be recruited from other Arab countries to provide the indispensable services to the economic and cultural awakening. Thanks to the transistor radio, numerous people could listen to the student anti-imperialistic tones of Cairo's "Voice of the Arabs." In July 1968 Radio Baghdad gave out in detail how the anti-monarchist revolution had taken place, while Damascus, Cairo and Khartoum have constantly preached (and are still preaching) "Arab" socialism. The Palestinian problem became part of the Libyans' social and national aspirations.

The king did what he could to counteract this nationalism. He softened his stand toward Nassar, offering him an annual subsidy to rebuild his forces after the 1967 fiasco; Idris also gave financial help to the Palestinian commandos and promised to review the military agreements Libya had with the United States and Great Britain. At home all political parties, public meetings and strikes were forbidden. A tribal militia was recruited to counterbalance the army; the administration was purged, as was the university, while the police had orders to nip in the bud any subversive plot.

But it was all in vain. When the 80-year old king was out of the country for a few days, the 27-year-old Colonel Mahmoud al-Kadhafi and his friends took over the government. If this was a coup (like so many others are) where one military, conservative regime is changed for another, there would be little to worry about. But this is not the case. The young men now in power wish to do something for the Arab world. Great Britain and the United States have already been told that the lease on the military bases will not be renewed. More financial aid will be given to Nassar and the other countries lined up against Israel. Even more importantly, this coup might well serve as an example in other Arab countries ruled by conservative monarchies allied to Britain and the United States (Jordan, Kuwait, Saudi Arabia). The young militant officers in those countries may try to follow Libya's example and if they succeed, the whole Arab world will then truly be united against Palestine.

Once the British and Americans have to give up their bases, the strategic balance will already be changed, of course. The political balance could change even more if (and there are already indications that there is discussion on this) Soviet oil companies will also be allowed to move into Libya. The Soviet oil will naturally stand ready to give any aid that might be requested, thus furthering its influence in the Mediterranean theater. The coup in Libya could have further reaching results for the area than presently anticipated.

J. J. Bout

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Thankful to Jehovah and with great joy we announce the birth of our son

DAVID HENRY

Mr. & Mrs. Wm. Colyn.

A brother for Joe, Margaret, Jim, Anita, Dorothy and Sylvia.
December 24, 1969.
Wellandport, Ont.

"Praise God from whom all blessings flow".

With great thankfulness to God we like to announce the birth of our son

CLARENCE RICHARD

A brother for Frank, Edward, Marian, Margaret, Henriette, and Anita.

Harmon and Corrie Snyder.

January 5, 1970.

45 Elizabeth Cresc.
Whitby, Ont.

Thankful to God and with happiness we announce the birth of a son and brother

ALBERT - JOHN

Henk and Irene Kardol,
nee VanderGaag.

Nancy.

René.
Christina and Helena.

Born December 30, 1969.

R.R. # 2, Cornwall,
Long Creek, P.E.I.

Thankful to God we joyfully announce the birth of our daughter

LINDA JANE

on January 6, 1970.

Harry & Jane Kamstra.

A sister for Helen & Marlene.
Box 16, Kleinburg, Ont.

On January 27, 1970, the Lord willing, we hope to celebrate with our dear parents and grandparents

CHRISTOPHER STEENHOF

and

ELSA STEENHOF-TURKSTRA
the occasion of their 35th wedding anniversary.

Richard and Francis Steenhof,

Woodbridge.

Ted and Cathy Steenhof,

Hamilton.

Henry and Jacqueline

Den Dunnen,

Boston.

Chris and Grace Steenhof,

Oakville.

Wilfred and Karin Steenhof,

Kleinburg.

Harry and Joanne Bout,

Woodbridge.

Dennis, John, Mary and

Marcia,

and 14 grandchildren.

43 Crane Avenue,
Weston, Ontario.

1945 — 1970

On January 25 it will be 25 years ago that

HARRY MULDER

and

WILMA MULDER,

(nee CAZEMIER)

were united in marriage.

With gratitude unto our Lord, Who has blessed us in so many ways, we hope to celebrate this happy occasion with our children and grandchildren D.V. on Saturday, January 24.

Open House on Monday, January 26 from 3:30-5:00 p.m. and from 7:00-9:30 p.m.

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On Tuesday, January 6, 1970 it pleased the Lord to take away from us our beloved father, grandfather and great-grandfather

HENDRIK BAKKER,

at the age of 81 years.

Beloved husband of
E. Kraijma,
Groningen, Holland.

His children

Mr. & Mrs.

J. Vanderlaan,
Holland.

Mr. & Mrs. K. Bakker,
Holland.

Mr. & Mrs. S. Ennema,
Holland.

Mr. & Mrs. G. Bakker,
Holland.

Mr. & Mrs. W. Tuintjer,
Holland.

Mr. & Mrs. T. Veenstra,
Holland.

Mr. & Mrs. J. Kleiker,
Holland.

Mr. & Mrs. J. Boonstra,
Burlington.

Mr. & Mrs. H. Bakker,
Winnipeg.

30 grandchildren,

4 great-grandchildren.

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MOTHER'S HELP

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Stat. B, Hamilton, Ont.

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230 ACRE FARM

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Are you leaving a Tranquility Trail?

True believers in God are never afraid of facts.

This is why I can say that man's conquest of the moon has not disturbed my relationship with God; it has deepened it. My needs, hopes, joys — my very life — are more properly focused on the God of the universe than ever before.

I was at Pinebrook in New York State when the voice came across a quarter of a million miles to say, "Tranquility base here; the Eagle has landed." I drove my wife and children to a nearby motel to see Armstrong and Aldrin walk on the surface of the moon on television. What a breathtaking sight! Still clutching the ladder, Armstrong puts one foot on moon soil. Then there are footprints leading out to where the TV camera is placed. Man has permanently marked the moon's surface. He has left his trail in outer space!

One of the first letters I received from India after the moon landing asked, "Since men have reached the moon, can we still believe in God?" Well, how would you phrase an answer? My own thoughts go to the Psalmist — not to "What is God," but to "What is man?"

When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man, that thou art mindful of him?

Psalm 8:3-4

After all, man's moon landing has not changed one small dot of man's nature or destiny. What we are doing in space exploration is discovering God in a more perfect way than ever before. The higher we go in space, the deeper our admiration for Him and the intricacies of His creation. The modern scientist is getting closer and closer to the truth that the Psalmist had in mind — that man is created to have a personal relationship with God.

Dr. Wernher Von Braun, giant among space scientists, tells us that the further he penetrates into the unknown realms beyond our

planet, the deeper his faith in God becomes.

"The earth," says Russian space pioneer Konstantin Tsiolkovsky, "is the cradle of the mind — but you cannot live in a cradle forever."

So man must reach out — upward and beyond. And the further he reaches, the more proof he finds of God's rigid control of all of His universe. The greater God becomes — the more incredible the expanse of all He has created. And what of man? He sinks into insignificance in comparison with the great Creator!

My deepest personal concern is not God's existence of His continued control of His universe. My thoughts go to the symbolism of that "trail of tranquility" on the surface of the moon. There is a sense in which each believer constitutes a tiny "Tranquility Base" for God right here on earth. Each day we make footprints among the masses of people who are as far from Him as the most distant nebula is from our planet. Am I leaving a "trail of tranquility" among them as I manifest the life of Jesus Christ here on earth?

Only a few moments ago my telephone rang and I answered what I expected to be another routine call. But a voice at the other end said, "Mr. Pudaite, this is Grace at the printer's. I just wanted to tell you that Hank died

of a heart attack last night."

I simply could not believe her. I had spent fifteen minutes with Hank the previous afternoon — talking business. He was only 45. He was healthy and in an unusually good humor. It was only an hour or so after I left him, in fact, that he went to a restaurant and there suffered a fatal heart attack.

I called Mawii immediately to tell her the tragic news. For some reason, I was not prepared for her question, "Ro, did you ever ask Hank to receive Christ as his Saviour?"

I was speechless. Hank was a good friend and a man with whom I had often done business. I had made a trail across his life through numerous conversations. But last night that trail came to an end, for Hank is dead. I fear it was not a "tranquility trail," for I never once asked him where he stood with Jesus Christ. May God forgive me!

I would not take anything away from the importance of the trail man is now leaving in outer space. The thought of man's actual footprints on the surface of the moon leaves me awe-struck and amazed. But I am also impressed more than ever before with my responsibility before God for the "tranquility trail" of my witness for Christ among the men and women of our own planet, Earth.

Rochunga Pudaite.

Presbyterian Pastors and Missionaries Hear Ideas on Church Growth

(Mandate) Twenty-five ministers and 25 missionaries of the Reformed Presbyterian, Bible Fellowship, and Orthodox Presbyterian churches met at Willow Grove, Pennsylvania, for a four-day workshop on church growth.

The workshop was an idea of Dr. Richard Gray, pastor of Calvary RP Church in Willow Grove, and Dr. Arthur Glasser, RP minister who has served for several years as executive secretary of the Overseas Missionary Fellowship.

Principal speaker for the workshop was Dr. Donald A. McGavran, Dean of the School of World Missions and Institute of Church Growth at Fuller Seminary. McGavran is noted for his extensive descriptive studies of the history of church growth throughout the world. Some of his findings in Latin America and Africa are little

short of staggering.

"We've been schooled to think that the church is failing," says McGavran, "because we are failing in this country and because we don't have the facts about what is happening in other parts of the world. We've got to get a feeling for the triumphant nature of the gospel as it is being seen in some parts of the world."

McGavran told of the expansion of the evangelical church in Latin America, claiming that the number of believers is increasing five and a half times as fast as the burgeoning population.

In Africa, he said, there were 20 million believers south of the Sahara in 1954. Today there are 50 million, according to his figures. He says it took 300 years for Europe to register similar gains. (RES)



POLISH WOOD SCULPTOR, MIKOLAJ KORTT went half-way around the world — from Poland to Australia to Toronto — before he discovered that the best marketplace for his creative work in Toronto. He is currently working on a mural commissioned by an Edmonton Gallery. It took nine years to work up a clientele, but today he relies on the Ontario Craft Foundation, which brings the work of Ontario craftsmen to the attention of potential collectors.

(Globe and Mail Photo)

Miscarriages

Question: Could you write something about miscarriages: causes, hormone treatment, etc.? Is hormone treatment dangerous for the unborn child?

Answer: Roughly 10% of all pregnancies end in miscarriages. Many married women have had this unpleasant experience. To some it came as a complete surprise (they did not even know that they were pregnant), for others it was the most tragic thing that could happen.

The causes are numerous. Studies have shown that often there is a defect, an anomaly, in the ovum (female sperm cell) or the spermatozoon (male germ cells). Soon after conception the abnormal product is rejected by the womb. It could be that the ovum and the spermatozoon are normal. Conditions in the womb itself can hamper implantation of the fertilized egg, such as: tumors, local infection. Also the endometrium, the lining of the womb, has to be ready for conception. Its development depends upon hormones secreted by our endocrine glands: the ovaries, pituitary (our master control gland), adrenals, thyroid. Due to a lack of these hormones the endometrium may be underdeveloped and not enough food will be present to feed the developing embryo.

The mother should be healthy. An acute infection can cause a miscarriage. A systematic infection, for example nephritis (a kidney infection), syphilis (a venereal disease) and many more could be the underlying cause. Occasionally the diet of the mother is deficient in certain vitamins or protein and this has to be corrected before a full-term pregnancy is possible. Sometimes it is impossible to detect any abnormality in either the husband or wife. Yet the woman never gets pregnant at all or if she does there is a miscarriage. This can be due to an incompatibility between husband and wife. In certain cases it was found that the husband did conceive children by another woman and the wife by another man.

As you see there are many causes. I have not even listed all of them. Therefore if a woman suffers a miscarriage time and again, it is of the utmost importance that she as well as her husband are examined carefully by a physician. All factors mentioned and more have to be considered. Blood and urine tests have to be done. Diseases should not be ruled out. Even such small matters as infected teeth and tonsils have to be looked after. Special X-ray examinations may be necessary. Following this careful examination and necessary treatment it is well to wait 6 months to 1

year following a miscarriage before becoming pregnant again. During this time careful attention should be paid to the diet. It should be abundant in protein and vitamins. Exhaustion should be avoided. Eight hours sleep each night is recommended for husband as well as wife. General good health is important. The physician might consider to give thyroid extract, a hormone secreted by the thyroid gland. This is considered helpful in certain cases. Once pregnant, the woman should limit her activities especially during the early months. Previous tests may have pointed out a deficiency in hormones normally secreted by our endocrine glands. These hormones are needed to support the growth of the developing embryo. A lack of it may cause a miscarriage. The physician therefore may have to prescribe or inject hormones. You ask if these hormones are harmful for the fetus, the unborn child? The shortest answer is NO. These hormones are normally secreted by your own glands. They will only help to support the pregnancy. It is interesting in this respect to point to the oral contraceptives ("The Pill"). These are also hormones taken for a long period of time. It has happened that women took them not knowing they were pregnant already. Presumably we can say that the level of hormones was higher than normal in these women. There has been no evidence of any deleterious effect on future children. Research has made progress especially in this area of hormones. Although many questions remain, their action and metabolism is much better understood now than say 10

years ago. Replacement therapy — therapy with hormones when the body does not produce enough by itself — is used in many instances of infertility or repeated abortions and with good results.

Mrs. J. VanBelle, M.D.

Dutch Immigrant
New Reeve of
Bowmanville, Ont.

Two years ago a "letter to the editor" appeared in this paper in which it was announced that Mr. Robert Dykstra had been elected councillor on the Bowmanville Town Council.

In December of last year there was another election in Bowmanville, and again Mr. Dykstra ran, this time not as a city councillor but for the position of Reeve.

The outcome of this election has been a great victory for Mr. Dykstra. He gathered 1492 votes, leaving his other contender behind him with 1023 votes.

We are especially a little proud, because Mr. Dykstra has been a subscriber to Calvinist-Contact for a good number of years. We gladly congratulate our subscriber with this election, and we pray to God that He may give him wisdom so that he may fulfill his duties in the first place in the service of the Lord Jesus Christ.

Mr. Dykstra is the son of Mrs. G. Dykstra and the late Mr. H. Dykstra of Bowmanville, Ont. He is married to the former Jean Benschop, daughter of Mr. and Mrs. A. Benschop of Little Britain, Ont. The Dykstra's have four children: Henry, Andrea, Gracia, and Robert.

In marriage, being the right person is as important as finding the right person.

Wilbert D. Gough

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zijn de beloning als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

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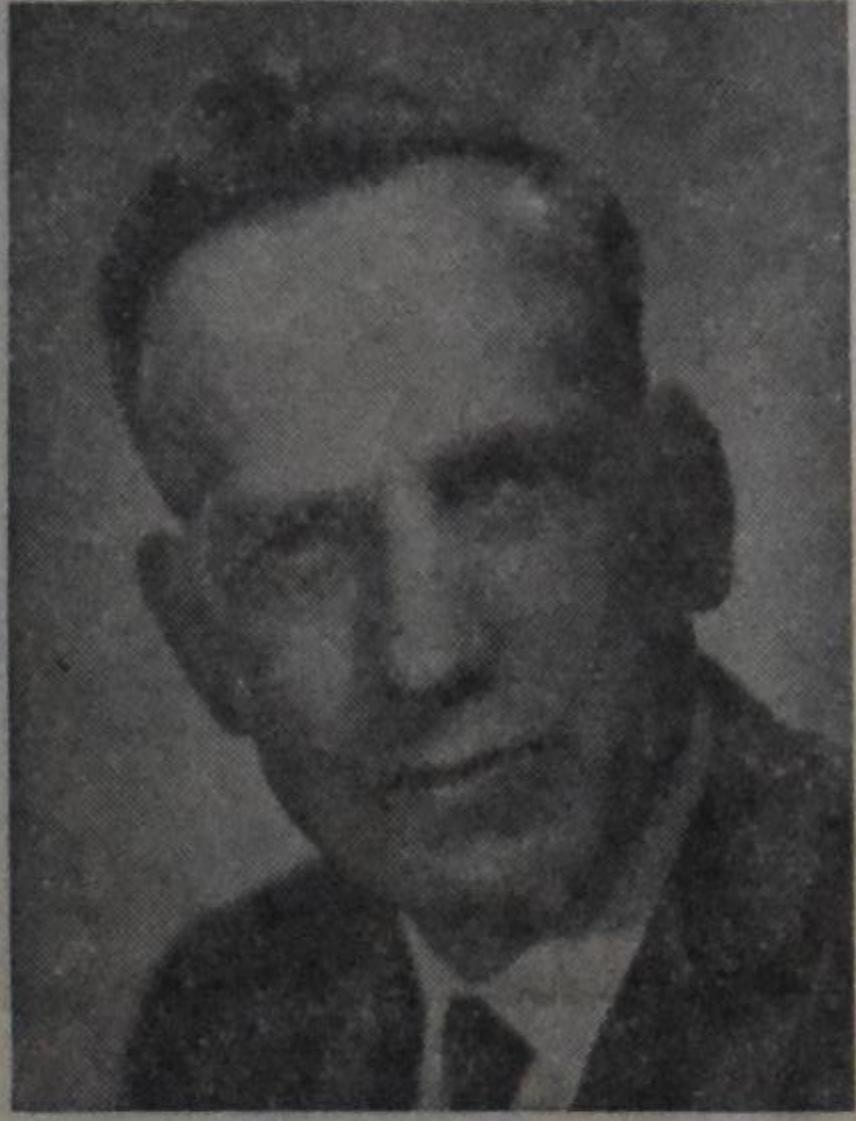
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CONFLICT AND HOPE
IN SOUTH-AFRICA

by Dr. P. G. Schrottenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

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Paperback design by Wm. Hart

PRICE PER COPY \$2.40 (prepaid)

PUBLISHED BY

GUARDIAN PUBLISHING COMPANY LTD.

Corner Gage & Main St. Box 312, Station B Hamilton, Ontario

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